

JOURNAL
OF THE
BRITISH SOCIETY OF DOWSERS

Vol. XIII No. 95

MARCH, 1957



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BRITISH SOCIETY OF DOWSERS

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NOTICES

Members are reminded of the existence of the Endowment Fund, which has now reached a sum of about £130. Contributions to the Fund, however small, will be gratefully received, as will also any legacies.

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It is regretted that, owing to a difficulty which has been raised about copyright, it has not yet been feasible to print a reprint of the Locarno Conference.

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Any member who is unable to attend a lecture in person, is invited to send a friend in his or her place who must, however, present the printed notice of the lecture.

* * * * *

The Editor would be grateful if any member no longer requiring the journal for September last, No. 93, would return his (or her) copy to him.

* * * * *

It is proposed to hold a week-end meeting as we did last year, at Moor Park College for Adult Education, Farnham, Surrey, from Friday afternoon, July 5th, to the following Sunday afternoon.

Particulars will be sent out in due course.

* * * * *

The following books have been added to the library :
Radiesthésie Théorique et Pratique, by Henry de France, 220 pages
Connaissance par Radiesthésie, by Maurice le Gall, 252 pages
La Radiesthésie et les Energies Inconnues, by Jean Martial, 39 pages

* * * * *

Members taking books from the library are requested to return them within a month or to ask for an extension.

In making payment for postage of books, or for other purposes, in stamps, it is requested that values higher than 2½d. should not be sent.

* * * * *

A new edition of *Elementary Radiesthesia*, by the late F. A. Archdale, has now been printed, and can be obtained, at its former price of 5s., from the sources shown under "Books and Appliances."

The following books are published by the Society : *Dowsing*, by W. H. Trinder, 10s. (7s. 6d. to members) ; *Radiations*, by T. Bedford Franklin, M.A., F.R.S.E., 8s. 6d. ; *A Radiesthetic Approach to Health and Homoeopathy, or Health and the Pendulum*, by V. D. Wethered, B.Sc., 10s. 6d. (8s. 6d. to members).

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Six free copies of the *Journal* will be given, on request, to writers of articles in it, in addition to the usual copy.

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The price of the *Journal* to non-members is now 6s. post free.

The price to members of new journals in excess of the free numbers is 4s., and of back numbers 2s.

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The Society's badges can be obtained from the Honorary Secretary for 1s. 3d. post free.

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The title page and contents of Volume XII of *Radio-Perception* can be obtained gratis from the Editor on application.

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Contributions for the *Journal*, preferably in typescript, should be sent to the Editor at least five weeks before the first day of March, June, September and December, if they are to appear in the respective *Journals* for those months.

* * * * *

Communications for the Editor, and inquiries, should be sent to Colonel A. H. Bell, York House, Portugal Street, London, W.C.2.

We much regret to record the death on December 3rd of Lieut.-Colonel H. M. Edwards, D.S.O. (R.E. Retired). He had been a member of this Society for many years, holding the post of Honorary Secretary and Treasurer from June, 1939, until 1947. Colonel Edwards was a man of the highest principles and the most kindly disposition. He was always prepared to help in any good cause, and was Honorary Treasurer of the Guild of Health from 1939 to 1950. By his death the Society loses a member of a kind we can ill spare.

We also regret the death on January 29th of another valuable member, in the person of Miss E. A. Wharton, M.R.C.S., L.R.C.P., who, too, had been a member for many years. A qualified practitioner, she used her skill as a radiesthetist for the treatment of human beings and animals. Her passing is a regrettable loss to the cause of medical radiesthesia, of which she was a keen supporter.

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COSMIC CONSCIOUSNESS AND TELESTHESIA

A lecture delivered to the British Society of Dowsers on December 13th, 1957

BY MAJOR B. WILMOT-ALLISTONE

Introducing the lecturer, the Chairman said: I have much pleasure in introducing Major Wilmot-Allistone, who has kindly undertaken to address us on "Cosmic Consciousness and Telesthesia."

I think I may describe Major Wilmot-Allistone as primarily a philosopher. He is a holder of the Grand Cross of Constantine, and is an Hon. Prof. of Philosophy of the College of Scientific and Professional Studies in Buenos Aires.

Major Wilmot-Allistone has had much experience as a lecturer, and I think we are fortunate in having him to address us this afternoon.

The word "radiesthesia" implies the emission or sending out from a centre, the knowledge of something perceived or the emission of consciousness, as though the thing sought by the dowser were making its presence known to him by sending out vibrations. But in studying this question, I have come to the conclusion that vibration, as generally understood, does not enter into it. Vibration is impulse sent out by disturbance in matter, such as the striking of a musical note or light reflected by an object and making it visible. But the means by which a dowser becomes conscious of what he is seeking is of an entirely different nature from vibration, and I have therefore adopted the word "frequency" in speaking of it.

One of our stumbling blocks in discussing the more puzzling phenomena in nature is the use of words. New conditions require new words to describe them, and if we use existing words to describe something even slightly beyond their usual scope, difficulties quickly arise.

In this discussion I shall use the word "consciousness" in a wider sense than conscious perception, applying it to the "consciousness" of so-called inanimate matter, and also to the consciousness of sentient beings which may not even be perceived by the brain mechanism. By that I mean that we humans may be "conscious" of conditions without knowing objectively that we are conscious of them. This is often referred to as subjective knowledge that does not rise above the threshold of consciousness. Jung deals with this by dividing the "psyche" into two parts, the conscious and the unconscious entities, but to follow this line of thought beyond this point would lead us away from the main theme of this discussion.

I wish to present the theory that animate and inanimate matter are "conscious," and that by their nature, by being what they are, they are manifesting the Universal or Cosmic Consciousness, or more accurately, the particular Cosmic Frequency on

which their material existence depends. If we wish to call this Cosmic Consciousness "God," we may do so without irreverence, because man sets up his gods just beyond the frontier of his own knowledge and understanding. The unknown principle which radiesthesia demonstrates is, without question, omnipresent; knowledge that can be gained by its use forbids the assumption that it is not omniscient; the healing of sickness and disease, even in the simple stages in which it can be used at present, forbids the assumption that it is not omnipotent. We have given a name to this great **PRINCIPLE**, but I feel that the pursuit of its mysteries is a reverent pursuit of the Ultimate.

In an attempt to defeat the limitation of language, I have coined two words "Physicaesthesia" and "Psychaesthesia." The first conveys the consciousness of matter in all its forms, and the second what we might call the principle of consciousness which is not dependent on any vehicle for its existence—Universal Consciousness—of which our own Unconscious Entity is part, and also the frequency of inanimate matter apart from its vibration as matter. This last-mentioned frequency is demonstrated by the sensing of conditions in matter from any distance, and also by planetary influence in a horoscope.

I wish to convey the idea that there is no emission of energy in the practice of radiesthesia, but rather the tapping of the Universal Consciousness which the frequency of the sample or "témoin" is part, in the same way as the vibration of one note in a chord is part of the vibration of the whole chord.

Chemistry supplies abundant evidence of this frequency in what is known as chemical affinity, that is the readiness of certain elements to combine and the refusal of others to do so.

Up to about 1890, the atom was the smallest indivisible particle known to science which described it as such, but now the proton, electron and neutron have been identified and the first two have been defined as the electric charge of the atom and are, in their turn, now considered as the ultimate sub-division of matter. But here we are faced with a further problem. If one proton and one electron are the only electro-magnetic combination to produce hydrogen, then there must be a further sub-division that determines the fact. There must be some energy which endows the electron and the proton with the principle of selectivity, an intelligent power of selection, a consciousness, in fact, with the objective knowledge of the law of their being. And this consciousness must be inherent. We are forced to the conclusion that the atom is guided by an objective consciousness or Soul, and may ask ourselves what happens when atoms of different substances combine. Every chemical compound will have its radiesthetic frequency, and every compound is made up of separate ingredients, each of which has its own frequency. We find then that every part subjects its consciousness to that of the whole and merges

its own identity. When an atom of sulphur combines with two of hydrogen (H_2S), the resulting entity is a molecule of sulphuretted hydrogen. Then should four atoms of oxygen decide to tag along and join the party, the result will be sulphuric acid (H_2SO_4). If to this compound is added zinc (Zn), we get the formula, $ZnSO_4 + H_2$, and affinity exists between all the components with the exception of the hydrogen which escapes from the compound and only $ZnSO_4$ remains.

In chemistry is heard the voice of God and in the atom is reflected His consciousness.

Let us consider a few experiments in radiesthetic sympathy to see what conclusions can be drawn from them. I hold the opinion that thought, sickness and its remedy, geometrical forms (both two and three dimensional), every part of the body, have a psychic counterpart of their own individual frequency.

Some years ago in Paris, I made some experiments with a very sensitive and experienced radiesthetist, and knowing that he knew nothing about astrology, gave him a few problems to solve. On separate pieces of paper I drew the symbols of Mars and Venus and the figures from 1 to 9. Then I collected a number of cuttings of coloured ribbon and pieces of different metals. Every planet has a corresponding number, metal, colour, precious stone and is supposed to govern a day of the week. I gave the radiesthetist the symbol of Mars and asked him to pick out its colour, metal, and number. He picked crimson, iron and the number 9. All correct. With Venus he picked copper and the number 6, but had difficulty with her colour. Amongst the ribbons were two of different blues, one was too light and the other too dark, but when they were put together the radiesthetist got the correct reaction. But the most fascinating and significant experiment was rather more ambitious.

A friend of his owned a very large estate in France where he gave boar-hunting parties, and after three or four barren hunts in succession, asked him if, with his "black magic," he could find out where the pigs had gone. The radiesthetist asked for an accurate map of the estate and a piece of boar's skin, and at each attempt the baguette dipped at a certain point in the map. That part of the estate was chosen for the next hunt and the pigs were found there.

This experiment shows that there is a radiesthetic sympathy, or the same frequency, between the map and the estate, and between the skin and the live boar.

Practising radiesthetists will find nothing curious in the sympathy between the pig's skin and the living creature, because it is a matter of daily experience. But although the fact of sympathy between a map and the geographical location may be accepted with the same ease, the case is not of the same nature.

We are no longer dealing with similar substances, but with a geometrical form of the same lineal ratios as the geographical location which it represents, and both are found to have the same frequency. There is nothing curious about the map, which can have no magic properties, but the phenomenon is of exactly the same kind as that of the planetary symbols, colours and numbers.

It is perfectly well known that the thought or mental image of a thing gives the same result as a material sample, and many radiesthetists use it in preference to a material sample. Thought, then, is creative, not in the limited meaning of the word, but in the sense that by its nature it must have its exact image in the physical world.

Now I want to develop the thesis that Cosmic or Universal Consciousness, Primary Essence, Creative Principle or whatever name we like to give it, is a multi-dimensional state, and that lower dimensional states are not created by it but must of necessity exist because they are part of the multi-dimensional state.

P. D. Ouspensky shows how the two dimensional world is the infinite extension of the one dimensional, and the three dimensional of the two dimensional. It is therefore clear that the four dimensional world, whatever that may be, must be an infinite extension of the three dimensional.

If we consider a one dimensional being we realise that it can have no consciousness or power of perception of a two dimensional being because it exists only in movement in a straight line, and its perception is limited to a point. If this movement is extended infinitely in direction, the movement will enclose a space and a two-dimensional being comes into existence, and so on into the third dimension. The one dimensional being does not create the two dimensional, nor the two dimensional the three dimensional, but we must work on the presumption that if a three dimensional world exists, then a two dimensional must exist also because the greater includes the less.

This approach, although abstract thinking, helps us to conceive with the infinite extension of our consciousness, a multi-dimensional state which our limited consciousness is unable to perceive. We must begin with the idea. Plutarch said that an Idea is an incorporeal Being, having of itself no substance, but which gives form to formless matter and thus becomes the cause of manifestation. From the realm of Incorporeal Being comes the thought impulse which belongs to a state of consciousness incomprehensible to our three dimensional consciousness, and therefore before it can become perceptible, it must be given form. The final stage of the rationalisation of the formless idea is done by the cells of the physical brain, and I believe that the metamorphosis of the formless idea takes place in the pineal body and is passed on as a comprehensible image to the brain cortex.

The pineal body lies at the base of the brain, and as far as medical science is concerned performs no physical function apart from having some connection with sexual development. Where tumors have been found, the patient has been sexually overdeveloped, but this state is confined to males.

Descartes called the pineal the "Seat of the Soul," and in that concise description lies the truth of its great psychic function. The pineal body is also called the "Third Eye" and is considered by some to be the eye of the legendary one-eyed Polyphemus.

Aeschylus, born in 458 B.C., says very significantly in the "Eumenides":—"In slumber the Eye of the Soul waxes bright, but in the day-time man's doom goes unforeseen." This points to a Cosmic Consciousness guiding the physical entity when its full influence is not clouded by the interference of the objective consciousness. This pineal body is the transformer, or interpreter, of four dimensional consciousness into a language understandable to the objective consciousness registered by the physical brain cells. It is obvious that such a bridge between the two entities of consciousness is necessary because without it all that we know as "intuition," "genius," and all those many forms of knowledge which so clearly originate elsewhere than in the physical brain, could not exist. If from this moment no further knowledge reached us from outside our physical world, all advance of knowledge could be made only by the exercise of syllogistic, inductive and deductive reasoning. Philosophy could have no place in our world, nor could either music or poetry advance beyond plagiarism of what had already been written. We should be circumscribed by a barrier against fresh knowledge and be content to call "advance" the rearrangement of what we already know. But if all fresh original knowledge does reach us from outside our three dimensional world, it must originate in a form incomprehensible to us because it originates in a realm of more than three dimensions.

In some way, then, this intuitional knowledge must be given a form and presented in images which have affinity with our objective consciousness, and can be made comprehensible to us through the brain cells. It is the pineal body which bridges both worlds and gives form to the formless essence of knowledge which rises above the threshold of consciousness. It is the gateway between the conscious and unconscious entities.

As might be supposed, it is man's objective consciousness which sets up a barrier to much Cosmic knowledge which might otherwise reach him, because the unconscious entity wastes no energy in helping man where man is satisfied that he can help himself. It is only when the activity of the objective consciousness is curbed that the subjective is able to get a hearing. In meditation, deep relaxation and even in normal sleep, the pineal body is able to flash on to the screen of objective consciousness the interpretation of the subjective images. "In slumber the

Eye of the Soul waxes bright, but in the day-time man's doom goes unforeseen."

When we relax the activity of our objective consciousness, we allow knowledge and guidance to rise above the threshold of consciousness in what we call "intuition." In animals this intuition is called "instinct," but animal instinct differs from human intuition in being always available. The animal is not obliged to relax or "go into the silence" in order to register subjective guidance, because the quality of its brain-cells does not allow of a power of reasoning sufficiently high to clog the operation of the subjective consciousness or unconscious entity. The unconscious entity knows that it is not wasting energy in guiding the objective consciousness to the well-being of the creature, and the creature knows that it must rely completely on that guidance.

We find in all species of animals evidence of mass-guidance, and the lower the organism the more dependent is it on that guidance for its preservation and well-being. With the development of the power of reason, instinct tends to disappear or at least to become more erratic and less persistent, because the subjective consciousness begins to look upon the objective consciousness of the organism much as a parent would look on a child reaching the age of discretion. It feels that constant supervision is no longer necessary, and that the organism may be given more personal responsibility in the management of its own affairs, until in the human species we find this instinct almost entirely lacking except in primitive races. With the development of the more "spiritual" being, this instinct begins to make its reappearance in the form of "intuition," and the more conscious we become of our identity with Cosmic Consciousness, the more infallible becomes this "other-wordly" knowledge. I wish to make it quite clear that I do not consider this knowledge to be in any way "directed" by the Cosmic Consciousness or as any kind of "emission." I consider it to be a state of static energy which does not hold knowledge but which *is* knowledge, which does not *give* life to formless matter, but which *is* the life of formless matter. By identifying itself with this Cosmic Consciousness, the organism becomes knowledge, life or any other frequency of that static energy, and these principles may or may not be formed into perceptible images understandable to the objective consciousness.

Biology supplies ample evidence in support of the contention that the pineal body is the interpreter of the Cosmic Frequencies. If it is the organ through which Cosmic Consciousness guides the lower organisms, then the more dependent the organism on instinct rather than on reason, the more active and anatomically developed should we expect to find the pineal. This is in fact the case, for in fishes and reptiles there exist two bodies, the pineal and the parapineal. In amphibia the parapineal begins to disappear, and in mammals it no longer exists.

Now we will consider the theory of the frequencies of Cosmic Consciousness and its application to Telesthesia.* But while we are considering this side of the question we must not lose sight of the fact that these frequencies can be used destructively as well as constructively, and can cause disease as well as cure it. The required image is created by thought and its frequency is directed by the *will*.

If we consider any one part of the body we see that, separated from the other parts, it has not *life* in the same sense that the whole is said to have *life* although each part has a peculiar life of its own as has a stone or any other matter. It remains intact in one piece as the result of the cohesion of all the atoms of its components. Each atom of the components of flesh, bone or tissue remains intact as an atom and all the separate atoms are held together by an *energy*. We accept this "tribal life" of the atom and groups of atoms as an observed generalisation without being able to determine the nature of the energy which causes cohesion.

Here are two hypotheses :

1. That the life of the atom is energy within it and peculiar to it, and
2. That it is a *force* independent of it and acting upon it from without.

From hypothesis 1 we conclude that the atom is a spontaneous and *chance* formation which, having formed, generates the energy which holds it together. Put in this form, the idea is ridiculous.

From hypothesis 2 we conclude that the *force* has an existence independent of the form which it controls. But this conclusion is not valid until we have settled what forces exist independently of what forms.

Without unnecessarily complicating the question, we may consider a molecule of water which cannot exist independently of its components, oxygen and hydrogen, but each component exists independently of the molecule of water. Again, each component exists independently of the other.

The next consideration is whether the Life-Force of water is independent of that of each of its components once they have fused to bring water into existence, or whether the Life-Force of each part remains a potential of that of the whole.

If an electric current is passed between two plates immersed in water, the water is slowly decomposed by the separation of the hydrogen from the oxygen. Each component has therefore

* This spelling seems more logical and more suitable seeing that no recognised form of radiation is involved.—Ed.

preserved its individual Life-Force which can be disentangled from that of the whole. On the disintegration of a quantity of water, can it be assumed that the Life-Force of each individual molecule has ceased to exist, or does it continue after the molecule has ceased to exist? The first would be the logical conclusion from the hypothesis that it arose purely from the formation of the molecule. Which came first, the Life-Force or the molecule—the Life-Force or the atom—the Life-Force or the electron or the proton? If matter came first, what Force gave it existence? If matter is formed by Force it must follow that the Force exists independently of matter and, therefore, continues after the dissolution of the form that it animated.

We must, then, accept the postulate of Cosmic or Universal Consciousness and Cosmic Frequency. One frequency is the fact of the electron, another the fact of the proton and yet another the fact of the atom of hydrogen, and its consciousness that it is so and its intent to remain so. This principle can be extended quite indefinitely and allows the conclusion that any Cosmic Frequency may be selected by "tuning in" and its image projected by the Will, and this is my view of Telesthesia.

Analytical thought is directed to what is perceptible to consciousness and therefore to what can be said to "exist." We use logic in deductive reasoning in order to trace the intricate web of cause and effect in natural phenomena and in doing so confine at our own imprisonment within the boundaries of thought. The objective "we" are conscious of thought only through the medium of our brain cortex, and the same "we" are aware of subconscious images only after they have been rationalised and "filtered" by the same mechanism.

It must be borne in mind that whatever the form of thought or conclusion of which we become conscious, it does not originate in the physical brain, and we can therefore have no knowledge of the original form of the thought. It reaches our objective consciousness in a form suited to and comprehensible to that consciousness. It has been reduced to a frequency to which the brain-cells can react just as they can react only to the vibration of those light waves which have been reduced to the colour spectrum. This simile is admissible only if we remember that in the matter of light we are dealing with the vibration of wavelength and in radiesthesia with the frequency of the "X" unknown quantity, an indeterminable quality, an ultimate positive or negative value.

We are accustomed to think of force and energy as being transmitted through some medium, and in all physical radiation time-space is measurable for no other reason than that each medium exerts its own degree of resistance. The fact that light has a constant speed of travel suggests the existence of a medium

which determines that speed although science has so far not discovered one. All radiation, except that of our "X" principle, is weakened by the distance of its travel, and it is this fact which permits the conclusion that it is not radiation in any sense, but a universal condition. When under anaesthetic or hypnotism and even in natural sleep, objective consciousness is temporarily suspended, we are still subjectively conscious and we think. Thinking therefore derives from extended consciousness, and there is nothing in the argument so far to prevent the conclusion that this extended consciousness is our mysterious "X" condition. If I think in terms of the objective and personal "I," I conclude that I am to-day the same entity that I was yesterday, although there has been, in the meantime, a cessation of objective consciousness. Objectively that conclusion is only justified because I remember yesterday in all its detail. In fact "I" am reading a fresh page this morning of the saga of my existence, and although objective consciousness is from time to time suspended, there is no discontinuity, in my objective consciousness, of the saga. Let us suppose, however, that between yesterday and to-day I have suffered an accident to my brain or have undergone a brain operation which has destroyed the memory area but has left my powers of perception undamaged. There will then be a complete break in objective consciousness and the "I" of to-day will not identify itself with the "I" of yesterday and as far as to-day is concerned there was no "I" yesterday.

Cartesian philosophy seeks to reach ultimate truth through doubt of all that can be doubted. In *Method, Meditations and Selections from the Principles of Descartes*, by John Veitch, we find the following in discussing the quotation, *cogito ergo sum* :—

"The 'therefore,'" says Professor Huxley, "has no business there. The 'I am' is assumed in the 'I think,' which is simply another way of saying 'I am thinking.' And in the second place, 'I think' is not one simple proposition, but three distinct assertions rolled into one. The first of these is, 'something called 'I' exists,' the second is, 'something called 'thought' exists,' and the third is, 'the thought is the result of the action of the 'I.'" The only one of these propositions which can stand the Cartesian test of certainty is the second. It cannot be doubted, for the very doubt is an existent thought. But the first and third, whether true or not, may be doubted, and have been doubted; for the asserter may be asked, How do you know that that thought is not self-existent, or that a given thought is not the effect of its antecedent thought or of some external power?"

We may carry this analysis still further and say that the existent thought of belief in or doubt of a premise itself implies knowledge of a condition by which the premise is judged. If it were not so there would be no foundation for the thought of belief

or doubt, and again thinking emerges as a derivative of extended consciousness or ultimate truth.

It is on this conception that the structure of the discussion rests, because it will follow that "thinking" is not merely that action which is registered by the brain-cells but any reaction which is registered in the physical world whatsoever. We are thinking these thoughts at this moment not because our brain-cells are originating them but because they are reacting to the appropriate frequencies of Cosmic Consciousness.

All atoms hold their structure because their own frequency is a projection of extended consciousness, and there is, therefore, in extended consciousness a complete absence of limitation of frequency, and therefore even of the thought of limitation. It is the very thought of quality or value being necessarily limitation which gives rise to the conception of extended consciousness being the absence of these things. This implies the absence in extended consciousness even of truth or untruth, and leaves them only as opposites in derived thinking.

At this point we must deal with the difficulty of the proposition of extended consciousness being the absence of all quality or value without postulating the absence of extended consciousness itself. And it seems that we must deal with two separate ideas before we can proceed along this line.

The first is the idea of perceived consciousness as a function, which is conscious of its own consciousness—the formula *cogito ergo sum*—and the second is the "X" condition which cannot be conscious of itself, which cannot be perceived by any function which we call "consciousness," and which is a conception of Mind only. This is Cosmic Consciousness.

If it is possible to conceive of this "X" condition as being the absence of all limitation, there will be an absence of time and space, and therefore absence of limitation can become presence of limitation only when its frequency is existent in derived thinking. Here great care is needed because if this proposition is valid, the logical conclusion may come as something of a shock. Let us consider Christ's promise. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place and it shall remove ; and nothing shall be impossible unto you."

It clearly implies the projection of absence of limitation which we may consider as the objective presence of that absence. Thus, a disease may be objectively present, but, in derived thinking, being conscious of its absence in Cosmic Consciousness we may, if not frustrated by the frequency of doubt, set up the frequency of the "presence" of its absence.

This thought suggests a meaning of the injunction, "Be ye also perfect even as your father in heaven is perfect." It also

prevents our confusing absence of all limitation and negation with the presence of their opposites.

Experiment has shown that each separate organ and gland of the body, as well as the body as a whole, has its own peculiar normal health frequency. In practical radiesthesia it is immaterial whether the frequency is considered to be in the organ itself or in its health condition, i.e., in matter or in state of being. The normal frequency of an organ in health is probably a sub-multiple of the frequency of the general entropic spiral of the whole organism, and the fact of these frequencies is the reason for the mental attitude being the principle factor in the maintenance of health. They are creatures of consciousness in the wider sense as applying to all form and condition, and therefore physical conditions may be expected to form from the frequencies of conscious thinking.

If this theory, in its general application, has been thoroughly grasped there will be no difficulty in understanding why distance cannot affect the functioning of frequencies. A frequency exists in London as a thought or a condition and, being within the Cosmic Consciousness, the same frequency *is* in New York since, as there can be no discontinuity, the condition in New York is one with that in London. The dimension of Time will, in the same way as that of Space, cease to be, and although Time and Space are not identical, the existence of one is dependent on that of the other.

DOWSER OF THREE POINTS

BY GASTON BURRIDGE

High among pines of the Liebre Mountains, Pine Canyon runs its long, curving finger of sloping valley down into the north end of the great Antelope Valley in Southern California. Twenty miles north-east, rising in their majestic blue splendour, are the Tehachapi Mountains, containing much undiscovered mineral potential. Nearby, also lie the great San Andrain and Gorman Faults where most of California's earthquakes are born.

The west end of Antelope Valley's broad, flat basin is above the 3,000-foot altitude level. Three Points is a good 1,500 feet above this basin. Among the giant pines of Three Points lives Herbert Brown, dowser of nearly twenty years' standing.

Mr. Brown is the only dowser I have met who works on a money-back guarantee basis and is the only dowser I have met who advertises his services in regional newspapers.

Herb Brown is a man of fifty-seven. He has been interested in dowsing more than twenty-five years, learning he had the ability

by a remark of his brother, who said, "You know, Herb, I believe you could use a forked stick!" Herb tried and found it pulled down for him. From then on he has been a constant student of the art and has sought to perfect his ability along many of its facets. Brown is interested in locating water, oil, minerals, lost mines, buried treasures and has done some experimenting in locating missing persons. All of these activities, except water locating, have been "on his own" and for himself.

In the water locating field, Mr. Brown has marked over sixty sites, over forty of which have been drilled and found as predicted. As far as he knows, the remaining ones have never been drilled—for one reason or another—mostly because of lack of funds on the part of the owners of their sites. In this high country, water veins are often at considerable depth and to reach them requires drilling much of the way through rock. This costs money—sometimes, a great deal of it. Frequently, ranchers do not have sufficient capital of their own, nor does the potential water seem sound enough to a banker for a loan—so, wells are never drilled.

Mr. Brown's deepest *dowsed* well is slightly below 1,500 feet, his deepest *proven* well is a little below 1,000 feet. The greater number of his wells are located between 500 and 1,000 feet, which, in itself, will indicate the probable cost of each. This will also indicate the quality of Mr. Brown's work when it is recalled he dowses on a money-back guarantee basis. As I understand it, he has never had to make a refund to date!

Long ago, Herb Brown abandoned the fork stick as an "indicator." He has turned to the rod or wand type. His "stick" is a three-foot length of steel fishing pole—the forward end—which is very flexible and sensitive. The end he holds in his right hand is nicely fitted into a comfortable handle. On the outer end he has attached a brass stud which is threaded to accept any one of many hollow hard rubber cartridges. These cartridges hold his "affinities"—the samples of that for which he is dowsing. Mr. Brown did not care to discuss *what* these different cartridges held in the way of samples. He feels such matters are, by nature, "trade secrets," so to speak, therefore I did not press him deeply for this information.

When I asked him how he determined depth to the water from the surface and what volume it would deliver, again, he said he would rather not divulge information. It has been my experience, dowsers who have had to come by whatever information they have, through the hard door of "cut and try," are slow to make it public. Many dowsers I meet have never heard of any society like the B.S.D., where much of what they feel are discoveries of their own, have been published long ago! As there are few books published on the art in this country, and as those few are located only in libraries of larger cities, printed information relative

to dowsing is very scant. Add to this, a situation where much of science, generally, remains sceptic, and where several religions still call dowsing "the work of the devil," thus it can be readily understood why even the rudimentary principles of this art remain so buried, in this, which is supposed to be, an enlightened country!

By the use of different affinities, Mr. Brown says he can locate "quiet water," or water lying in a subterranean pool, as well as "moving water" as in a vein. It is Mr. Brown's opinion that subterranean pools "move," but very slowly—if not from water entering and leaving—then, within themselves, because of internal heat wishing to rise. Living in potential earthquake country where earth movements are frequent, though not destructive, Mr. Brown feels crustal changes are constant, though slight, and probably there isn't such a thing as fully "quiet water."

Brown is interested in "long distant dowsing" for materials he seeks. He commented he has been able to locate water up to one half mile from its actual location, certain minerals up to 15 miles away, and oil up to 10 miles away from their actual sites. He has not tried any "map dowsing." He says, as far as he knows, he works as well in mountainous or hilly country as he does on flat ground.

Mr. Brown believes dowsing ability, acumen, power, or whatever one wishes to name it, comes with birth, but to be able to use this ability for any constructive good, one must "learn" how to use it properly. He feels proficiency can be acquired.

Mr. Brown showed me an interesting collection of different earth samples he has collected, one from each well site he has dowsed. These are accurately labelled and numbered, with a record of where each well is located, type of ground it is located on, who owns it, date of dowsing and other important information concerning it. From these samples, he says, he can tell—at any later date—as much about the well and site as he could by being on it! This is a sort of "long distant dowsing" in reverse, so to speak. It was an interesting phase of the dowsing art, I had not come across before.

I found Herb Brown considerably less inclined to discuss his dowsing experiences than any other dowser I have met. He had no "stories" to relate and was quite disinclined to give any sort of demonstrations. He was not the least hostile in any way—but reticent. This, of course, was not difficult for me to understand.

Herbert Brown has a fine record in a most obdurate region. I believe his "average depth of well dowsed" is lower than that of most dowsers working in the south-west. He is a careful, conscientious worker who evidently knows much more than he is willing to admit.

NOTES FOR BEGINNERS

BY COLONEL K. W. MERRYLEES, O.B.E., B.A., M.I.MECH.E.

Reprinted from B.S.D.J. IX, 68, page 66, with an additional note

The most usual time for anyone to start an interest in dowsing is probably when he or she sees a dowser doing a survey and, with or without the dowser's assistance, tries over the same area, holding a twig or a pendulum in the same way as the dowser was seen to be doing.

If the dowser has found a flow which would be worth developing, and the newcomer finds that he obtains a perfectly genuine reaction when not assisted by the dowser, then he can consider himself sufficiently sensitive to continue his investigations—and his troubles begin.

It is my experience that while perhaps one in twenty persons is sufficiently sensitive naturally to get a recognisable reaction over a good, well-defined indication, not more than one per cent. of these are naturally so sensitive that they can expect to receive and distinguish all the important indications without a long and laborious development of sensitivity. This does not mean that this "supersensitive" one per cent. are already capable dowzers. They are as far from it as the schoolboy finding himself gifted with a good "eye" for games is from becoming a Wimbledon class tennis player. I believe it is possible for almost anyone with a small initial sensitivity to develop this gift, but there seems to be a minimum receptivity without which certain essential indications are not received, and therefore full and reliable results cannot be obtained.

If we agree that, apart from experience, the dowser must have this important minimum, then it is quite clear that only the most persevering and serious-minded persons, finding their initial reactions small, should continue dowsing, unless they are prepared to spend laborious years on known flows and "local disturbances," only then venturing to give predictions for the costly operation of well sinking.

I am therefore only addressing two categories of aspiring dowzers: one, the small percentage of the one per cent. "naturals" who are willing to learn all they should before they practice, and two, the very much smaller number of those whose natural sensitivity is small but who have great patience and perseverance, and an adequate gift of commonsense and self-control.

I would discourage no one from developing and using such a useful gift, but I hope that the time will come soon when the

word "dowsing" and "magic" are no longer related in the public mind and, in consequence, dowsing may become something which is recognised generally and respected as being the result of training and experience as well as the use of a natural gift. The selection of a pilot to fly an aircraft depends on physical characteristics such as good eyesight and a sense of balance, but there is a long and strict training in the application of these physical attributes; yet there are dowsers practising with little natural gift and no careful training, but who would be aghast if they were asked to pilot an aircraft with no further qualifications than that they could ride a bicycle.

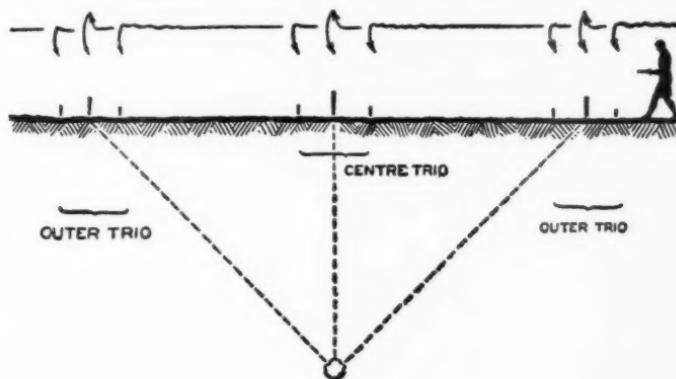
Elsewhere I have advocated the necessity for the study of geology and hydrology for all dowsers, and here I propose to describe one method of carrying out a survey though I seem, by my above remarks, to have reduced my readers to a very small number.

I will not attempt to try to explain the dowsing phenomenon, but it is, I think, almost universally agreed that the final result of the dowser passing over a "local disturbance" is a movement of his twig, pendulum or other indicator, and that this movement is directly caused by the involuntary movement of some of the dowser's muscles. Theoretically all dowsers should receive the same sort of indications in the same spots, whatever the indicator used. In practice this does not always seem so, but provided the result of the deductions made from the indications is the same this does not matter very much.

I hope that later on we may know enough of the cause or the reactions on the human receiver for us to discard all but certain reliable indications and methods. I believe that the development of the human receiver into an intelligent automaton, unswayed by auto-suggestion or psychological influences, is a most desirable objective, though I also consider that a condition of mental receptivity—not mere "concentration"—is essential to satisfactory reception. "Mental receptivity" is a little difficult to describe. Apart from the physical act of tensing the arm, and probably other muscles, I find that I am imagining what, from my geological information, might exist beneath the surface, and am visualizing mentally the aquifer or flow. I am never disappointed when my indications show differences from this picture, since that shows that I am not "auto-suggesting" results.

To take a simple case and describe the "drill" which I would normally use, I will assume that Farmer A has asked me to examine a field, roughly level, of ten acres or so. I must assume that I have been through the essential preliminary studies of geology and rainfall statistics of the catchment area in which the field lies, and that I have thereby satisfied myself that the water could be there.

On arriving at the field I would set out to walk along at least three of the field's boundaries, using a round section, 14in. whalebone twig which I hold horizontal at waist level, and carrying a few of the labelling pegs used by gardeners. The good point about whalebone is that it is almost unbreakable, and that its springiness remains unaltered in any climate. I can find no advantage in any special dress or shoes, colour of twig or similar idiosyncrasy, direction of walk, time of day or (at this stage) use of samples; but I would not therefore say that such aids, which I believe to be purely psychological, are not of use to some people. It may be that I just inhibit their use by not believing in their value to me.



If there is an aquifer beneath the field, I get warning by a feeling of "liveliness" in the twig as soon as I start moving. This is followed, if I am approaching a subsoil flow in the aquifer, by a gradual lift of the twig as I near the first band. At this point I can quote an account which appeared in the *B.S.D. Journal*, Vol. II, 15, p. 307 (1936):

"The next indication is a straight pull down, when I at once stop and take a new grip with the twig, again horizontal. Within a pace or two, the twig still being "alive," it will lift to about 45° , and then turn until vertically downwards. This is usually quite a sharp movement. Taking another grip, a yard or two further on there is again a sharp single downward pull. These three indications I have named a "trio," and I have always found three such trios connected with every flow of water below ground.

So far I do not know if this first trio is that belonging to the stream itself, or if it is one of the two symmetrical outer trios. Also I do not know at what angle I am approaching the stream.

I therefore return to the centre indication of the trio, and standing on this I slowly rotate with the twig held normally. When facing in two opposite directions the twig will drop. This is the general direction of the flow of the stream at this point, and it is possible to walk away at right angles to this directional line and so find the shortest way to the next "trio." Still I do not know which "trio" belongs to the stream itself, and one of two tests is now applied. Again standing in the centre of the trio, and facing in either of the found directions, I hold the twig with my hands close to the ground. If the twig lifts or drops it is the stream itself, and the direction of the flow is from the direction in which I am facing when the twig lifts. Similarly, and this is a better test, if I walk along the indicated direction of the stream and the twig lifts or drops, then it is truly the stream. The outer trios produce no indication with this test."

Having now fixed the position of the flow in two places on the boundaries of the site, it is usual to find that a third flow-centre must be found so placed that it is possible to walk out in two directions normal to the direction of flow at this point. This is done so as to allow room for a standard "Creyke" depth test on both sides of the flow and, as I always prefer it, at right angles to the flow.

The "Creyke" method of depthing* is based on the formation of a "field" round a metal rod which is placed upright on the centre band. This rod appears to cause a field round it, roughly circular and distant from the rod the approximate depth to flow or aquifer. As there appears to be some refraction of this field, depending on the subsoil strata, a correction factor is nearly always necessary.

I think that many errors in depthing are made because the dowser stops after the first one or two aquifer depth indications, whereas the flow depth may be greater still, and I therefore prefer to walk a long way beyond any possible depth indication to make quite sure that I have covered them all. I think that the special mumetal rod may give a better result than similar sized rods of other metals, but I have not attempted to compare them carefully.

As I have already measured the triple-band widths at both the original crossing places, and as the width of these bands is related to the quantity of water flowing, I have now only to apply such correction factors as I think fit and I have position, depth and quantity. I do not think one dowser's correction factors can be applied by another to his own measurements, and it is therefore up to each dowser to produce his own correction

* See *B.S.D.J.*, II, 16, p. 353

factors from measurements over known flows, but preferably flows of which he has no detailed information before he starts.

Finally, the conscientious dowser will return to the site on a later occasion and do the whole operation over again away from the points on the flow line that he has already used.

If the dowser is lucky he will now be able to examine records of local wells and by not seeing such records until he has finally made up his mind from his own search, he will be able to get a much better idea of what his errors, if any, are.

If there is a suspicion that the aquifer it is proposed to use is saline, a comparative test with samples of various strengths of solution can be made, but this involves comparing differences in neuro-muscular reflexes which, unless acute, are, in my opinion, extremely difficult to assess.

There are many pitfalls into which the inexperienced dowser may fall but which can mostly be eliminated with little trouble. Certain "local disturbances" may produce reactions very similar to parts of the flow indications. For example, it is not unusual to find faults and flows adjacent to one another, or pipes and cables within the surface pattern of the flow which is being examined. Practice over known faults, pipes, &c., can be very easily obtained, as suitable vertical faults can be found from the sections on the geological maps, and manholes or the local water or electricity authorities can indicate pipes or cables. There is, I know, a danger of over-confidence once some of the "local disturbances" have been practised upon, but care will nearly always eliminate error. The irregularity of alignment of natural formations is usually in distinct contrast to the straight lines associated with man-made foundations, tunnels, pipelines, &c.

The above describes the simplest type of survey. Almost inevitably the dowser will find some conditions which he has not met before—sloping ground, dip of strata, hidden faults, power cables, steel buildings, or uncontrollable factors such as a curious crowd, or changes in the sunspot cycle—all or any of which may have some effect on his results and the corrections which he applies. Equally inevitably he will develop his own methods, which it is quite correct that he should do, since he is using his own brain and body as a super-sensitive recording instrument.

* * * * *

I have re-read my original notes, now nearly six years old, and find that there is little that I would now alter. I have, however, added certain items which I find very useful to my "drill."

The first is that I now add a very careful scrutiny followed by a radiesthetic examination of the area on the largest-scale map available, to the study of the geology and hydrology with

which I always precede any survey on the ground. By this I find that I can save myself a great deal of time and walking when I visit the site.

The second is a "directional" search on arrival at the site. This is done by standing with the twig held in the normal manner and then making one or two complete turns. The directions shown by the drop of the twig give the normal approaches to the nearest flows.

The third is that the width of the centre "trio" of indications is connected with the quantity of water flowing, though the relationship is not "straight line" but a curve which I imagine must be personal to each dowser. Experience only can then decide what proportion of this flow might be obtained by sinking a suitable well.

I am still frequently uncertain about depths, particularly under sloping sites and where several aquifers of different depths occur, or the whole subsoil appears to be full of water.

Finally, I think that there is nothing to compare with practice over flows which can later be checked in detail to give experience and confidence. Such practice can be easily obtained in areas such as the South Downs under which there are miles of tunnels, nearly all of which carry varying quantities of water at different depths.

"N" RAYS

BY LUCIAN LANDAU

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Comparatively little is known about Dr. Prosper René Blondlot (1849-1930), professor of physics in the University of Nancy. The thesis for his doctorate was published in French, in 1881. Later he did a great deal of original work in connection with X-rays, particularly their velocity of propagation. It was during this work that Blondlot came across a curious phenomenon, which led him to the discovery of a form of radiation hitherto unknown. A number of papers dealing with this experimental work were submitted to the French Academy of Sciences, and a selection of these subsequently appeared in print. An English translation was published in 1905 under the title "N" Rays.

The first communication of Blondlot, dated the 2nd February, 1903, deals with "Polarization of X-Rays." It commences with a statement that, as it had so far been found impossible to polarise

X-Rays, this might be due to the rays being already polarised when emitted. To detect such polarisation was no simple matter, as X-Rays could be neither reflected nor refracted, but Blondlot thought that a very small electric spark, such as he had used in his earlier researches, might act as a suitable analyser, the properties of a spark being different in the direction of its length, and at right angles to it.

In the first experiment Blondlot used a standard X-Ray tube and a small spark gap located in the beam of the rays emitted, and arranged so that it could be rotated, the length of the spark describing a disc, the plane of which was at right angles to the beam of the rays falling upon it. A sheet of aluminium foil was interposed between the X-Ray tube and the spark so as to exclude all visible radiation. The experiment was carried out in darkness, and Blondlot was able to observe a marked increase in the luminosity of the spark when the beam of X-Rays impinged on it. He confirmed this by repeatedly placing a sheet of lead in the path of the rays. He then slowly rotated the spark gap, the spark remaining exposed to the action of X-Rays, and noted a gradual diminution of its luminosity, the effect produced by the X-Rays disappearing completely with the spark at about 90° to its original position, in which its luminosity was most intense. He was able to check this by again screening the spark with a sheet of lead. Blondlot concluded that the beam of X-Rays was fully polarised when emitted.

On the 23rd March, 1903, however, he was forced to change his view. He found that certain substances, such as sugar, quartz and mica, were capable of rotating the plane of polarisation of X-Rays. Experimenting with sheets of mica, Blondlot observed the effects of reflection, diffusion and refraction. He confirmed the phenomenon of refraction by further experiments, passing a narrow beam of X-Rays through an aluminium prism, and then using a quartz lens in its place. At that time refraction of X-Rays was unknown, and, as they could not be reflected, it seemed obvious that the phenomena observed by Blondlot must have been caused by a different kind of rays, which apparently accompanied the emission of X-Rays. As this discovery was made at the University of Nancy, and all the subsequent research work connected with it was also conducted there, Blondlot named the newly discovered radiation "N" Rays.

On the 11th May, 1903, Blondlot made the following observation : "A focus tube emits, as I have already proved, certain radiations capable of traversing metals, black paper, wood, etc. Amongst these, there are some for which the index of refraction of quartz is nearly 2. On the other hand, the index of quartz for the rays emanating from rock salt, discovered by Professor Rubens, is 2.18. This similarity of indices led me to think that

the radiations observed in the emission of a focus tube would very likely be near neighbours of the rays discovered by Rubens, and that, consequently, they would be met with in the radiation emitted by an Auer burner,* which is the source of such rays." He accordingly made the following experiment : he completely enclosed an Auer burner in heavy sheet iron, so that no light could escape, except a narrow beam for which a small slit was made, just level with the incandescent mantle of the burner. He then filtered this beam of light through a thin sheet of aluminium, so as to remove all visible radiation, and searched for "N" Rays on the other side of the metal screen, using as a detector a small electric spark. Blondlot had no difficulty in observing the now familiar increase in the luminosity of the spark, and all the other characteristics of "N" Rays.

This successful experiment with the Auer burner caused Blondlot to look for other sources of "N" Rays. He found that a luminous gas flame produced them, but a Bunsen burner did not. Metals heated by a Bunsen burner to dull redness emitted "N" Rays at a good rate. Sunlight, filtered through oak boards 1.5 cm. thick, proved to be rich in "N" Rays. A completely unexpected source of "N" Rays was found in all bodies in a state of tension or compression. Hardened steel, crystallised sulphur, unannealed glass, bent cane, etc., all emitted "N" Rays, and this radiation stopped as soon as the strain was removed. When, however, the strain was maintained, the emission seemed to go on indefinitely. Blondlot found that a knife from a 1,200 years old Gallo-Roman tomb was just as efficient a source of "N" Rays as a modern knife.

In the course of these experiments some interesting facts were established. "N" Rays could pass through thin sheets of copper, brass, steel and most other metals, but platinum and lead formed effective barriers. Thick wooden boards and sheets of aluminium appeared to be quite transparent, and so did glass, sulphur, ebonite, and various other materials, even in considerable thicknesses. But the thinnest film of pure water would stop the rays as effectively as a sheet of lead. Certain materials possessed the ability to store "N" Rays. Quartz, stones, bricks, and certain chemicals, when exposed to the action of "N" Rays, themselves became emitters for a limited time. Other substances, such as aluminium, wood and paper, could not accumulate this form of energy. Whilst pure water would neither transmit, nor accumulate "N" Rays, a solution of common salt in water did both.

* An early form of gas burner with an incandescent mantle—invented by Freiherr Karl Auer von Welsbach (1858-1939).

In all these experiments Blondlot used the apparent variation in the luminosity of a small electric spark as the means of detecting the presence of "N" Rays. To check whether this effect was not an optical illusion, he exposed photographic plates to the light of the spark, with and without "N" Rays acting upon it. The results left no room for doubt that the phenomenon was a real one. ("N" Rays by themselves produced no effect whatever on the photographic emulsion, even after a very long exposure).

On the 25th May, 1903, Blondlot reported an interesting discovery : "Up to this time the only means of detecting the presence of "N" Rays was by their action on a small spark. I asked myself if the spark should in this case be considered as an electric phenomenon, or only as producing incandescence like a small gaseous mass. If this latter supposition were correct, the spark could be replaced by a flame. I then produced a quite small flame of gas at the extremity of a metal tube having a very small orifice. This flame was entirely blue. I ascertained that the flame could be used to reveal the presence of "N" Rays just like the spark; for when it receives these rays, it becomes whiter and brighter in just the same way. Its variations in glow allowed of four foci being found in a pencil which had passed through a quartz lens ; these foci are the same as those detected with the small spark. The small flame behaves therefore, in regard to "N" Rays, just like the spark, save that it does not allow of the observation of polarisation phenomena."

In the same communication Blondlot describes the action of "N" Rays on phosphorescent substances, such as calcium sulphide. "N" Rays were unable to bring about phosphorescence in the way that light did, but they increased the glow of these bodies after they had been activated by an exposure to light. This stimulation of luminosity was apparently not achieved at the expense of the phosphorescent capacity, so the action of "N" Rays was not similar to that of infra-red rays, which also increase phosphorescent glow, but shorten its duration.

This was followed by notes made on the 20th July, 1903. "The action of 'N' Rays on a small flame gave me the idea of trying whether they did not exercise an analogous action on a solid incandescent body. For this purpose a platinum wire, about 0.1 m.m. diameter and 15 m.m. long, was heated to dull redness by an electric current. A pencil of 'N' Rays, emitted by an Auer burner, was directed through wood and aluminium screens on this wire, and was concentrated by a quartz lens. The wire was observed through a plate of ground glass, fixed to the same support as the wire itself, and about 30 m.m. in front of it. On displacing the wire, several foci were found, just as with other processes employed to detect 'N' Rays. The wire being placed at one of these foci, the luminous patch on the ground glass is seen to diminish in brightness when a lead screen, or merely the hand,

is interposed ; when the obstacle is removed, the light resumes its former brightness."

Blondlot then repeated the experiment, but in place of the wire heated by an electric current he used a piece of sheet platinum heated to dull redness by a gas flame. This reacted to "N" Rays in exactly the same way as the previously employed detectors, and Blondlot decided to find out whether these changes in the luminosity of incandescent bodies were caused by temperature changes. To determine this, he repeated the experiment with a platinum wire, heated by an electric current, measuring its temperature and the current flowing through it by means of very sensitive instruments. The result proved beyond any doubt that the temperature of the wire, and its electrical resistance remained absolutely constant, although its luminosity underwent considerable changes under the influences of "N" Rays.

With meticulous care, and by means of two different methods, Blondlot measured the wave lengths of "N" Rays, obtaining the figures of 0.008-0.018 μ for the spectrum diffracted by an aluminium prism. It appeared, therefore, that "N" Rays were definitely a form of energy radiation, extending from the extreme upper part of the ultra-violet range into the lower part of the so-called "intermediate" range of the electro-magnetic spectrum. The emission of these rays by incandescent bodies was not surprising, but it was not easy to understand why solid objects under strain should produce them. Their properties, as discovered by Blondlot, seem very curious indeed.

The above is a very incomplete summary of Blondlot's work. There was nothing amateurish about his investigations ; he was a brilliant physicist working in the field of physics. Yet many modern physicists know nothing about "N" Rays, and some dictionaries describe them as an "alleged" form of radiation. Why has Blondlot's work been forgotten ? Admittedly, "N" Rays do not at present appear to have any practical application, their energy value is small and the means for their detection are unsatisfactory, when judged by modern standards, but the very fact that they belong to that part of the electro-magnetic spectrum about which little is known should surely have attracted the curiosity of some investigators. I believe that some of the discoveries of Blondlot, Reichenbach, Abrams, and others, although not yet accepted by science, will one day fall into their right places and fill some vital gaps in the fascinating jig-saw puzzle : the Universe and Life. But even long before that time arrives they may serve mankind in various ways. We shall be richer, not poorer, if we try and learn about facts which do not appear to fit into the very incomplete framework of our knowledge and understanding. I came across Blondlot's book by a curious accident, and his discoveries helped me in my own work in Radionics, but that is another story which I hope to tell one day.

THE DOWSER AND THE AMULET

*Part of a lecture, illustrated with lantern slides, delivered to the Society
on January 16th, 1957, by*

BY PERCIVAL G. SEWARD, F.R.G.S.

Introducing the lecturer, the Chairman said : I have much pleasure in introducing Mr. Percival Seward, who has kindly undertaken to give us an address this afternoon.

Mr. Seward, who has been a member of our Society for several years, has made a special study of amulets, talismans and similar objects. He is also a student of psychical phenomena, and is at present Chairman of the Ghost Club, which was revived two years ago.

He has spent a number of years in the Middle East, and during that time took a keen interest in the psychical phenomena peculiar to those countries.

The respective attitudes of the psychical researcher and the radiesthetist to what might well be identical phenomena remind me of the saying "East is East and West is West and never the twain shall meet." To me it seems to parallel a quarrel as it were, between electricity and magnetism. I submit that dowsing over a map, which seems to present nothing of the properties of the terrain it represents and where distance makes no difference, brings the dowser into the zone of the clairvoyant. Henry de Francee has pertinently written :—

"Nowadays there are numerous psychic circles in which operators known as mediums, clairvoyants, etc., get results of the same kind as those in which our teleradiesthetists excel. I think I can say that although these mediums, or most of them, are genuine professionals, they are easily surpassed by teleradiesthetists, although they are mostly amateurs."

The dowser postulates remanence as an axiomatic factor in his art. When an object has remained in a given spot for a certain time and is afterwards removed, we all know that its late resting place retains some mysterious trace and testimony of its presence. The radiesthetist obtains his indications of remanence through his rod, pendulum or, if he be one of those rare individuals who can dispense with instruments, through his hands.

Now the fact that the dowser detects by rod, pendulum or touch, thus utilising what some claim to be an extension of the sense of touch, should not rule out that sensitives who possess proficiency in other forms of extra-sensory perception would not be able to detect remanence in their own particular manner. Radiesthetic detection and psychometric detection may well be two forms of awareness of one and the same thing ; clairvoyance perhaps another. I would be most interested to see experiments carried out at some spot with a well-earned repute for supernormal

happening, to see if dowser and psychometrist both obtained indication of some form of emanation or remanence. You may consider the idea somewhat far-fetched, but let me give you an instance of a sensitive who could apparently "see" remanence. René Warcollier, a French engineer, was an enthusiastic practitioner in extra-sensory perception. One evening, having dined in Paris, he arrived at a friend's house and retired to bed. In his own words :—"After a short nap, from which I was aroused when my wife came to bed, I had a clear vision of the room as if it were lighted by a night lamp. At the foot of an armchair I clearly saw an oblong package, wrapped in yellow wrapping paper and tied with package cord. The ends of the cord looped so that they were double or three-fold at the top and fell back freely like a handle. I exclaimed at once "What is the package there?" My wife replied "What package?" I described it to her, but at the same moment I perceived that it no longer existed. My wife was most interested and explained to me that the package had, in fact, been put down where seen during the evening and had corresponded exactly with my vision, but had later been removed. This case involving the apparition of an object, shows how wrong we are to deny cases of haunting which could be due to similar causes, whatever those causes may be.

This raises the interesting query : Are hauntings a form of remanence? We do not know what potency resides in an object or image to create remanence, but, granting that it be there it is pertinent to enquire whether the pendulum reacts to an object in a manner which confirms such potency. I, and no doubt you also, have found that it does and often to a very emphatic degree. Let me give you two interesting examples—one of my pendular reaction to a present from the Khedive of Egypt to Abdul the Damned, which, although I like the object, produces an unfavourable response, and an Armenian anointing box, which does the reverse.

Not only do these favourable or unfavourable influences manifest themselves in pendular reaction, but, if tradition be correct, also register their effects upon people, for better or for worse. Hence we have the powers ascribed to amulet, talisman and hoodoo.

A talisman in the olden time was worn to procure love and other coveted things, also to avert danger.

The object of the amulet differed in so far as it was used solely to avert danger, its function being purely protective. However, some objects were credited with the dual capacity of exercising beneficial influence towards some and the reverse over others.

In one sense, all these things could be placed under one category—they were all supposed to be the repository of power

or influence of a supernormal character, either beneficial or inimical to man.

Now, although we may not be ready frankly to admit it, many of us hold beliefs implying that objects possess strange influences of some unknown kind. But at this point we must make a sharp distinction. An object may exert seeming uncanny qualities which can be explained in a perfectly natural way—for their virtue or the reverse—as lying solely in the degree of suggestion or auto-suggestion they stimulate in the person concerned. Amongst my acquaintances is a political speaker who carries about with him a picture of Mr. Gilbert Harding. When handling a difficult audience and feeling in need of amplified power of invective and repartee, he tells me that he has to take but one glance at the portrait of the redoubtable Mr. Harding, to become imbued with the feeling that he could, as he terms it, "kick anyone in the teeth." Here is a case of mere suggestion. But there are other objects which would seem to exert influences of an intrinsic character calling for more recondite explanation.

Most of us have seen psychometrists take an object and then proceed to give intimate details concerning the life of the owner and his or her friends and relatives. What quality resides in the object which enables the psychometrist to do this? We do not know, but that it is there is undeniable. Some psychical researchers hold the theory that one form of ghostly manifestation is little more than a phenomenon dependent upon its material environment. A tragic or highly emotional incident having occurred on the site, the environment, it is alleged, becomes impressed with a record of that happening, as the sound-track of a gramophone record might be with a piece of music, and that record may be evoked by so-called psychic individuals who visit the place. Few of us are without the experience of visiting houses where we have been conscious of a distinct "atmosphere" not apparently attributable to ordinary sense perception.

All Roman Catholics believe that certain material objects possess supernormal potencies. Last year I toured a large portion of Spain, a predominantly Catholic country, and took the opportunity to enquire into the quality of the Catholic belief in *relics* and in images of the Virgin and of the Saints. Some amongst them held that these images harboured an intrinsic power of their own, others that they operated purely as spiritual triggers which induced a spiritual condition, or faith, in the worshipper, which condition was directly responsible for results accruing, irrespective of any intrinsic merit in the image; in other words, they acted as a sort of spiritual Gilbert Harding. All, however, agreed that *relics* held a special potency, an intrinsic something, for the performance of miracles of quite a different order to that possessed by the images. These people, and most people in earlier

times, held a very deep conviction that material things became impregnated with spiritual forces, not necessarily of a benign character. We find this idea continually in the Old Testament and we find it there in the case of relics. In the New Testament, Paul so far countenanced the belief as to allow handkerchiefs and aprons to be carried to the sick and as far as Protestants are concerned it is difficult to account for the sacraments of the Gospel without allowing that material things may become the effective channels of invisible grace. My purpose is not to affirm this is so, but to indicate that Protestants who might deny this would be inconsistent.

Many rational people at the present time think that spiritual centres become charged with spiritual power, the interior of a well-used church for example, and that places which have been used for debased purposes give off a malignant atmosphere.

I will now relate the histories of a few well-known talismans, amulets and hoodoos and show you pictures of them on the screen.

The Hope Diamond

The stone with the darkest history, a history which is authentic and which affords, perhaps, the best-known testimony of a hoodoo in operation, is the blue Hope diamond. The story starts with its acquisition by one, Tavernier, after having been stolen from a temple, and it was sold by him to Louis XIV in 1668. Tavernier lost all his possessions and was ruined through the injudicious speculations of his son : he set out for India again to make another fortune and died on the journey.

The diamond made a notable appearance at a court ball on the person of Madame de Montespan, who promptly fell into disfavour : the diamond acquired a bad reputation but Marie Antoinette could not resist wearing it ; she lent it to Princesse de Lamballe, whose head was subsequently paraded on the pike of a sansculotte.

The diamond vanished from the Garde Meuble with the Regent and other Crown jewels, but the identity of a stone so rare could not long be concealed. Thirty years later a beautiful blue stone appeared in Holland : true, it weighed only $44\frac{1}{2}$ carats, whereas Tavernier's diamond had been cut to $67\frac{1}{2}$, but experts pronounced it to be the larger part of the missing stone and that the Duke of Brunswick's "Blue Drop," which appeared about the same time, was one of the missing fragments.

The new owner of the main stone was an Amsterdam lapidary, whose son stole the diamond from him and left him to die in want. The son, after entrusting the stone to a Frenchman named Beaulieu, committed suicide, and Beaulieu, after bringing it to

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YAMANTAKA

London, died mysteriously, but not before parting with it to a dealer named Eliason, who sold it to Mr. Henry Hope, who gave the diamond his name. It remained in the Hope family for seventy years, but brought in its train various misfortunes. The last of this name to possess it was Lord Francis Hope, who married an actress, divorced her and lost all his money. The diamond disappeared in an atmosphere of mystery and muddle, but a little later it appeared again in the hands of a secondhand dealer, who attended the sale of the effects of a music hall actress, presumably Lord Francis Hope's former wife. It then passed rapidly from hand to hand, still the repository of misfortune. An American bought it and became bankrupt: a Russian had it and was cruelly stabbed: a French dealer, to whom it was sold, committed suicide: a Greek merchant came to grief, and it next reached Abdul Hamid, who promptly lost his throne and eventually died, everything pointing to assassination.

In spite of its thoroughly sinister reputation, the diamond continued to change hands expensively. In 1908 it was sold to Habib Bey for £80,000, who passed it on to a firm of New York jewellers a few months later, who apparently sold it to a new owner, who crossed in the *Titanic* to claim it and was drowned.

It was next sold to a millionaire named McLean. His wife tells the subsequent story. She persuaded a priest to bless it, but he did so to no purpose. The McLeans lost practically all their fortune; their eldest son, at the age of eleven, was killed in a motor accident; Mr. McLean went into a lunatic asylum. Thus we have an heirloom with a trail of death and disaster covering a period of some two hundred years.

I put this story forward, not as strong evidence in favour of hoodoos, but merely as worthy of attention, and I would regard it with strong scepticism were it not for confirmatory experiences elsewhere.

Yamantaka

When I was in Constantinople in 1920 I knew Prince Yusupov, who killed Rasputin, and some of the Russian generals who were his associates. They were all refugees from the Bolsheviks. From one of these I purchased this object, which hailed from either Northern India or Southern Thibet and was known as Yamantaka, or the God of Destruction. It was a fearsome object, and I did not like it, save as a unique work of art. I lent it to a large number of people who were interested, and they all returned it to me fairly promptly asking me if I had noticed anything "funny" about it. In those days I was not a dowser and, evading a repute of being superstitious, did not acknowledge that such objects might radiate malefic influences. But eventually

the number of people who had it in their possession for any length of time and who complained of its hoodoo-like properties, began to impress me as justifying an inference beyond mere coincidence. I became ill myself and nearly died. I lent it to an acquaintance, a man named Summers who was head of the Turkish lightship service. He was an ex-naval man and a champion swimmer, but the next day he entered shallow water to rescue a young swimmer in difficulty and was drowned himself. I sent the idol to England and Barclays Bank held it in safe custody. By a strange coincidence, that year they issued one of their worst balance sheets during the present century. Here you will observe that I mention the word *coincidence*, as I do not for a moment attribute this to the machinations of Yamantaka. The catalogue of misfortunes which accompanied the movements of the object grew too long for recital and eventually I determined to rid myself of this baleful curio. I sold it to the Lahore museum in India, and although the country seems to have suffered more than its fair share of upheaval ever since I do not know whether Yamantaka has had any hand in it.

The Lee Penny

The Lee Penny is a beneficent object. It has an extraordinary reputation for healing properties. Sir Walter Scott relates in his novel, *The Talisman*, which was written round this object, how the Lee Penny came into the possession of the Lockhart family. Sir Simon Lockhart, whilst taking part in a pilgrimage in the East, made prisoner a certain Emir. The mother came to the camp to redeem her son from captivity, and, whilst counting out the money, a pebble inserted in a piece of metal fell out of her purse, which she retrieved with such anxiety and alacrity that the Scottish knight refused to release her son unless the amulet were included in the ransom. In parting with it she admitted that the stone had powerful qualities in allaying fevers and staunching the flow of blood.

Such was the reputed origin of the Lee Penny, which is a dull, heart-shaped stone of dark-red colour and semi-transparent. Lapidaries can give no satisfactory account of its nature or probable origin. The coin in which it is set is a piece of silver, said by some to be an Edward I shilling, but here there is no certainty, as it is worn and defaced. The stone gathered a very solid reputation as a means of curing diseases in cattle. The stone should be dipped three times in water and then swirled round well therein; the water should then be given to the diseased cattle to drink, or, in the case of a dog bite, applied as a lotion to the wound. No word must be spoken when the stone is dipped nor must anything be taken for the favour in the form of money. For six hundred years the stone has rested at Lee and used frequently

for sick neighbours and cattle. As a result it has acquired great repute for effective cures. In the reign of Charles I it achieved a spectacular triumph. A cattle plague visited Newcastle, where it raged uncontrollably until, at last, the citizens sent to Lee for the loan of the penny. Before parting with it Sir James Lockhart acquired from the Corporation a bond of £6,000, which testifies to the belief in the power and value of the talisman. The penny went south and the plague ceased: the Corporation offered £6,000 for the talisman, but the offer was refused. About the middle of the 18th century the penny was transferred to a gold casket presented by Maria Theresa of Austria, and people from all parts of Scotland and a great part of England would visit Lee to procure Lee water. The healing repute of the penny continued until the present day. The last time I can get confirmation of the penny being used was by the late Sir Simon Lockhart, who was entertaining a shooting party, when one of the guests seriously gashed his hand when opening a soda water bottle. The bleeding would not stop, so Sir Simon took him to the library, opened the safe, produced the penny and called for a basin of water in which he put the penny. The injured man plunged his hand therein, the bleeding stopped, and in the morning the wound was completely healed, except for a minute dry scar.

You will all have heard of the late Colonel Fawcett the explorer who some years ago disappeared into the interior of Brazil and was never heard of again. I quote the following from Fawcett's papers: "I have in my possession an image about ten inches high, carved from a piece of black basalt. It represents a figure with a plaque on its chest inscribed with a number of characters and about its ankles a band similarly inscribed. It was given to me by Sir Rider Haggard, who obtained it from Brazil, and I firmly believe it came from one of the lost cities. There is a peculiar property in this stone image to be felt by all who hold it in their hands. It is as though an electric current were flowing up one's arm and so strong is it that some people have been compelled to lay it down. Why this should be I do not know."

"Experts at the British Museum were unable to tell me anything about the idol's origin. 'It is not a fake' I was told, 'and it is quite beyond our experience.'

The reaction felt by people who held this object suggests the type of reaction experienced by a good dowser when he encounters what he looks for and, as a point of interest, it may be mentioned that several psychometrists visited by Fawcett to give a reading on the object gave impressions which were all very much alike, and spoke of towns and villages, also of a very dark-complexioned people belonging apparently to an ancient and vanished civilisation.

A talisman and amulet in the olden time was a sigil or symbolic figure, whether graven in stone or metal, or drawn upon parchment, and was worn for the reasons I have already stated. It was held that there was a sympathy between any metal or stone ruled by any particular planet : in the Middle Ages, talismans were recommended to be made under favourable aspects, so that the talisman might receive the vibratory rays proceeding from the planet represented.

Among primitive races, the axe was the symbol for Chief, God or Divine Being and had its origin in the Stone Age. It was the earliest weapon of prehistoric man. This being so it was easy to understand its association with strength, power and utility. The axe became the earliest hieroglyphic for chief, ruler or god. As a symbol of power its place has been taken by the state sword which, even to-day, is carried before royalty at important ceremonies. Among the remains of the Stone Age talismans formed in the shape of axe heads, some have been found with holes for suspension—13.

(16) Is a blue flint talisman from Egypt.

(15) Is in Maematite and comes from the Upper Congo, where the natives of the present day regard it as a talisman against disease.

(17) The arrow head in its symbolism had similar significance to that of the axe. Flint arrow heads, as amulets, were thought to protect from disease and avert the evil eye.

Solomon's Seal is a name for the interlaced triangle, and it has been used in every religion. The serpent symbolises divine power, wisdom and energy. As a talisman it is considered all powerful, being the sign of the perfect absolute and was worn as a protection against all dangers. The triangle with its apex upwards implies good, and inverted, evil. The triangle with its apex up is typical of the trinity in all religions. In India, China and Japan its three angles represent Brama, Vishnu and Siva, the Creator, Preserver and Destroyer or Regenerator. In Egypt we have Osiris, Isis and Horus. In the Christian Church is the Holy Trinity. As a whole it stood for the elements of fire and spirit composed of the three virtues—Love, Truth and Wisdom. The triangle, with its apex downwards, represented water and typified the material world or the three enemies of the soul—the World, the Flesh and the Devil, also the three cardinal sins, Envy, Hatred and Malice. Therefore the meaning of the two triangles interlaced is the triumph of spirit over matter and at the commencement of our civilisation was considered an all-powerful talisman, particularly when used with a Tau Cross, a Hebrew Yod, or with a Crux Ansata in the centre.



Wm Thos Pavitt.

PRIMEVAL, CHINESE, INDIAN AND THIBETAN
TALISMANS.

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EGYPTIAN TALISMANS.

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Why did the Egyptians, who had no belief in material resurrection, take such trouble to preserve the bodies of the dead : they visualised a paradise in which eternal life would be the reward of the righteous. There was a Ka or double, equivalent to the Astral Body of modern occultists and the Ka was believed to be able to come into touch with material things through the mummified body. It is an aspect of the idea you find in present-day psychometry—the object provides rapport. They held that each atom of physical substance had its equivalent on the astral plane. Thus, in the ancient religions, the image of the god was regarded as a medium through which his powers could be manifested. Faith in prayer was an essential of the Egyptian religion and the spoken words of a priest were supposed to have strong potency because they had been the words of Ra uttered through Thoth, which brought the universe into being. Amulets inscribed with words were, therefore, thought to ensure the fulfilment of the thing desired. Even more emphasis is placed on the written word by the Mohammedans who adorn their mosques with great plaques bearing texts.

Throughout the whole of the Egyptian civilisation the potency of amulets and talismans was recognised in religious services, each talisman and amulet having its specified virtue. They were worn, not only during life but were also attached to the dead body. (47) (48) (49) were known as the symbol of life, the loop at the top of the cross consisting of the hieroglyphic Ru, a circle set in upright form, meaning gateway or mouth, the creative power being signified by the circle which represents a fish's mouth giving birth to water, which was the life of the country, bringing inundation which irrigated the land. It was regarded as the key to the Nile and shewn in the hands of the Egyptian Kings ; also the gods are depicted holding the symbol of creative power : it is also worn to bring the king power and abundance. (50) and (53) are forms of the Menat, dedicated to Hathos, worn for the enjoyment of conjugal happiness : they give strength to the organs of reproduction. The cow in (50) is the emblem of the maternal qualities and were attributes of the goddess who stood for all that is good and true in wife, mother and daughter.

The Two Plumes

(51) Is the sun amulet, the two feathers being typical of the two lives, spiritual and material—worn to promote enlightenment and uprightness in dealings.

(52) Is the emblem of Maat—worn on the head—a feather, personification of integrity and truth.

(54, 55 and 56) The Nefer—three forms of good luck worn to attract success and vitality.

(61) Cartouche or name amulet worn to secure recognition and to prevent the name of the wearer being forgotten in the next world. This was an important amulet as the name was believed to be an integral part of the man without which his soul could not go before God, the loss of the name meaning total annihilation.

Angles

(58, 59, 60) The symbols of the god Thoth, the personification of law and order, being the God who worked out the creation decreed by the God Ra.

The scarab was the symbol of Kephura, a form of sun god, who transforms inert matter into action and typifies the glorified spiritual body. The symbol was devised from the beetle which deposits its eggs in a ball of dung, the action of this beetle rolling this ball along the ground being compared with the sun itself in progress across the sky ; the ball contained the living germ which, under the heat of the sun, hatched out into a beetle : so the scarab became the symbol of creation. It was laid on the breast of the dead so that no fiend could harm the dead in the journey through the underworld.

Now let us turn to the tomb of Tutankhamen. Nowhere before has a comparable treasure of amulets and talismans been unearthed on one site. It was widely rumoured at the time of its discovery that there was a hoodoo on the tomb and that Lord Carnarvon, Howard Carter and several other people later died as a result of their defiance of it. There certainly was a significantly high death roll amongst those concerned with this operation, but I do not wish to aver that it was due to anything but normal causes. In Egypt itself there is a wide belief that supernormal forces were at work here. Carter denied the rumour and afterwards died. In doing so, however, Carter did not specifically refer to occult forces but to physical hazards and any obscure reference to occult ones was doubtless aimed at the superstitions of his native helpers who would have decamped had they become persuaded that such forces were operative.

Hoodoo, or not, I can do no better than take you into the tomb of Tutankhamen, show you the objects found, and try to recreate its atmosphere for you.

Most excavators must confess to a feeling of awe when they break into a chamber closed and sealed so many centuries ago. No tomb of the Pharaohs has been discovered intact. Even the tomb of Tutankhamen was raided by thieves. Fortunately they were disturbed before they did much harm.

The lecturer then showed a number of excellent slides of the contents of Tutankhamen's tomb, explaining their significance.

It is regretted that a selection of these slides cannot conveniently be reproduced for reasons of copyright.—EDITOR.

THE NATURAL ENERGY PULSATOR

CORELATIVE TO UNIVERSAL MANIFESTATIONS OF NATURAL ENERGY

BY MARTIN J. PARKINSON, N.D., P.S.D., M.I.S.N.P.

PART ONE

"The thing that hath been, it is that which shall be : and that which is done is that which shall be done : and there is no new thing under the sun." ECCLESIASTES 1, 9.

Introduction

The Natural Energy Pulsator functions bio-energetically by utilising the *vis viva* of the universal ether. The Natural Life Force which is concentrated within its dynamically oscillating field has been termed by various diverse cultures throughout the world :—Nu and Ka, Tao (yin-yang), Prana, Ether, Mana*, Sakti. Researchers into the Universal Cosmic Energy have named it :—Animal Magnetism, Magnetoid Currents, Od, Vibratory Quintessence, Electric Particles, Cosmic Vital Force, Nervous Force, Psychosomatic Vibration, Rx, Bio OD, Universal One, Bio-Magnetism, Universion, Activity, Radiogen, Dielectric Energy, X Force, Bio-Electricity, Orgone, Energie Z and Y Energy.

The Fohat or Vril, En Telechy, the Elan Vital, It, the Libido, the Formative Forces and the Theta of the philosophers are also descriptive of the same phenomenon. The radiesthetists discovered a basic manifestation in the Fundamental Ray, while with the commencement of research into the nature of the atom at the end of the last century the term Intra Atomic Energy was used to describe one force which alone exists and which moves and produces all things by its movements. It is from the Intra Atomic Energy, manifest during the natural dissociation of matter, that most of the forces of the universe are derived.

Whether the elusive neutrino and the omnipresent meson of current subatomic physics will contribute to the past pattern and the present concept of Universal Natural Energy, the future will reveal.

Depending on the frame of reference, the above concepts of Universal Natural Energy have also been associated with supra-conscious infinity as part of man's psychosomatic wholeness and the whole of the Cosmos. Energy, according to the physicists

* *Mana* : Is known to the Malays as *Semangat*, by Sioux Indians (North America) as *Wakonda* ; other Indian tribes in North America have different terms which are generally and conceptionally similar to the Polynesian term *Mana*.

the ultimate constituent of the Universe, is what western religions call the power of the Holy Spirit. Symbolically this has also been designated as :—Tao, Chit, Purusha, Brahma, Atnan, Nirvana, Over Soul, Jen, Om, God, Infinite Love, Cosmic Mind, True Self, Super Essence, Ido, the Divine Nothing, the Supreme, the Absolute, the Undifferentiated, the All Pervading, the Unutterable, Omnipotent, Buddha Nature, Christ Life, Heaven's Will and Nature.

Individualised manifestations in human beings, variously termed spirit, soul, persona, anima, are considered by different people on this planet as particularised patterns of energy reflective of an omnipotent omnipresent pattern of primordial energy. Thus there exists an ageless Natural Knowledge which enables man to identify himself with an unknown source of being and becoming.

This unknown manifestation under varied forms, described by numerous but complementary terms is the One Universal Cosmic Energy hereafter termed Natural Energy.

Natural Energy

Natural Energy is the indestructible force of Nature flowing continually from one object to another in positive and negative poles. Since the Cosmos and the Earth are essences of polarity it flows from Cosmic things to terrestrial things and returns in a dynamic pulsating polarised stream.

Natural Energy appears to be of one kind only, though it may have many forms of manifestation. One form of Natural Energy can be transformed into another form but never completely ; always some remains of the original form. One natural law is universally evident. Every form of Natural Energy can manifest itself in two ways of which one is diametrically opposed to the other. The ancient dichotomy of the Great Monad, the dual principles of Yin and Yang, the ONE YET ALL THING, the Hermaphrodite ; is the most obvious example of the Principle of Polarity.

The general law of attraction and repulsion which exists throughout the universe is just another aspect of the principle of polarity.

Natural Energy is most evident in the union of polarities associated with the actively creative power in Nature whether depicted symbolically as in the Great Monad, religiously as the Father-Mother pairs of Lamist Temples, externally as sexual congress, physically as magnetic union.

Natural Energy is neutral at its source, polarised eternally throughout energy and matter, and is only manifest through

dualist perception, an inherent trait of conscious life consequent upon the universal principle of polarity. The balance-point of neutrality between opposites is Trinity in Unity, the so-called divine mystery in metaphysics. It is at once apparent that it is impossible to isolate this dual functioning, one Force, because of the eternal dynamics of intrinsic polarity. Natural Energy exists potentially in every individual. The freedom in metabolising this energy and integrating it into themselves is relative to the degree of their culturally induced energy states and their ability to overcome this by cosmo-psychosomatic development and by energy integrative aids. In Natural Energy is all of human life, all its functional bio-dynamism: cosmo-psychosomatic. The energy individualised in the personality of man is the same as the primordial energy manifest as life, whenever environmental conditions make bio-evolutionary processes possible.

The Natural Energy simultaneously manifests itself in the microcosm of the human body and the human energy field, as the breath of life, and in the macrocosm as terrestrial and cosmic energy. One object of the pulsator is to absorb the Natural Energy, improve the energy metabolism and nourishment of the psychosomatic organism. Since Natural Energy permeates everything and particularly surrounds spheres, including the Earth, and all animal and plant organisms, it is especially simple to concentrate this vital energy with the Natural Energy Pulsator by placing it anywhere in the atmosphere of the Earth. The lower atmosphere and the upper soil of the planet are particularly thick in energy saturation. Similarly the vitality of a living organism can be increased by placing the Natural Energy Pulsator around the organism close to its material structure, that is, within the peripheral field of the organism. Placed around a plant, at the foot of a tree or around the waist of a human subject it will demonstrate its efficiency in altering the potential of the organism, increasing the vitality and disease-resisting power of the *Vis Viva Naturae* of the organism.

Natural Energy accumulation always involves a cosmic dimension. Assimilation in the human entity is always realised on a variety of different levels, simultaneously and as one function: entity in Energetic Pulsation with the entire Universe: on the Cosmic, Radiational, psychosomatic and entity centric. Efficiency of the pulsator may be derived from the macrocosmic-microcosmic relationship existent in the bio-function corelative to (strictly) spontaneous inter-dependent unity of Nature manifest through the eternal polarity of the Universe.

Primordial Natural Energy generated by the Natural Energy Pulsator exerts metabolic changes of energy in the psychosomatic structure of man by modifying the polarisation of the energy field which surrounds man like all living organisms. This further

stimulates the core of life energy which interacts dynamically with the peripheral field activating the *Vis Viva Naturae*, which is the energy entity response to all threats to the organism's survival as an integrated individual from such anti-survival agencies as bacteria, injury, age and injurious habit patterns, and from lack of air, water, food and affection. The Natural Energy function must not be regarded as static and crystallised, but rather as a dynamic reciprocal living process which is altering and developing in a space-time continuum.

Man : Energy Entity

Human beings are not simply psychosomatic dualities, but function in triple cosmo-psychosomatic interrelation through the energy centre and peripheral field with the total environment including the omnipresent Natural Energy. Man is fundamentally rayed in his being, a pattern of potentialities, an individualised centre, a transitory warp in the space-time continuum, an energy complex become matter by the forces of form, moved by the pulsation of life force.

The fundamental ray bio-function of the Natural Energy makes individualisation of the organism a distinctive feature of the unique living unit. Energy patterns of a living unit appear on the emulsion of a photographic plate, radiation signature, vital fluids in the form of blood or of sap or excreta which has passed through the total energy field ; organic materials saturated with the peripheral field of the organism, hair, nails, leaves or flowers, coverings attached to the organism within this field, all possess the fundamental ray bio-function that facilitates identification with the organism whence they came.

Vital resonance is the primary principle involving the correspondence of the total energy field of the organism with the individualised substance with which it is in corelative resonance. The personalised energy complex in a state of full consciousness seeks the Cosmic Consciousness, endeavouring to use forces beyond its periphery for its own Natural Energy conservation.

The evolution of Ego Energy development in relation to Natural Energy integration is atypical in all techniques associated with Natural Energy interaction, which assist the individual to break through the mind barrier of illusion which is the result of the culturally conditioned concepts of self. Further, the energy complex termed in the western post-Hellenic world, "Spirit," is in dynamic flux through the life span of the psychosomatic entity, which is only a pulsating centre of individualisation in the ocean of Natural Energy. Energy patterns are primary functions of an energy system ; conceptional ideas are secondary relations to dualistic processes of interaction between self and environment.

This contact is made by means of muscular movement and verbalisation which are the external conformation of consciousness, the only means by which the I can establish the reality of the self and assure the ego of its identification. These are the result of nervous energy, which must be regarded as a manifestation of one kind of the Natural Energy.

It should be observed that the quantity of the Natural Bio-Dynamic Energy of living things varies according to their order of life. The quality of energy emitted by an individual organism indicates the dynamic vitality of that particular individual at the period when such vitality is determined. It is important that vitality of the total organism should not be confused with the manifestation of intensity and variations of life processes in the cortex particularly in man. As has been demonstrated by Bissky with his Diagnoskopie, Berger with the Electroencephalograph (E.E.G.) and the researches of Cazzamalli and Calligaris.

The concept of the brain as the seat of consciousness has been more widely and favourably received than the concept that the energy field around the body or the solar plexus is the source of the "mind" or the centre of the "psyche." Alternatively the brain is regarded as an accumulator, an energy transformer which replenishes and charges bio-electrical energy through the medium of the skin, the largest organ of the body, from the energy field or atmosphere which is charged by the surrounding Natural Energy ocean according to the organism's bio-functional demands. This peripheral field is suggested as the pulsating source of mind. "Man is wrapt in thought."

Consideration here is not out of place, because some mystically orientated vitalists have endeavoured to equate "Thought" with "Life Energy," a goal more easily achieved philosophically than scientifically, because of the present insurmountable obstacles of linking intricate and as yet little understood physical demonstrations of thought processes with the complex manifestations of Natural Energy.

Localisation of consciousness may yet be more easily demonstrated by accepting the Tantric Yoga conception of four brains functioning energetically within an energy entity. Thus: the mind brain in the skull, the emotive brain in the solar plexus, and the sacral or sacred sex life brain at the base of the spine (seat of Sakti, Kundalini), and finally the medulla of the suprarenal which is the master brain of spirit energy, are all enclosed within the skin, "the mystic organ" in contact with prana, the life principle in all things which by pranayami, i.e., energy breathing, stimulates the Sakti, the energising force in the world, to move from the Kundalini to the brain chakra by way of those spirals of energy the Chakras, located along the plexus. The mind, love, life and spirit brains are in turn saturated with Natural Energy.

Peripheral Energy Field

The energy field around the body is a direct manifestation of the dynamic merger between organic and atmospheric Natural Energy.

It pulsates like germ or a galaxy, is nebulous as that around an atomic nucleus or a nebula in interstellar space. Star, planet, biological entity, atom or atomic nucleus, all possess dense cores with peripheral energy envelopes, auras, or fields. While a body exists as a functioning, pulsating structure its atmosphere or aura must remain an intrinsic part of a living entity. The human atmosphere is as vital to life process as that of a planet on whose surface life evolves.

Visual means employing chemical screens have been used to reveal the field around animal bodies. Energetically unstable human beings have subjectively indicated such fields or auras in certain rare conditions. Since bio-electrical manifestations in the organism are bound up with Natural Energy metabolism and with life itself, electrical magnetic devices, galvanometers, infra-red detectors, electrocardiographs and neuron detectors have all been used to demonstrate the electro-magnetic manifestation of this field.

Further possibilities are claimed for the determination of Natural Energy fields around living organisms by utilising these very fields to register their energy patterns from the vital liquid extract from the animal or plant organism (i.e., blood or juice) on a sensitive photographic plate in a magnetic field with a device utilising Natural Energy Pulsator principles. This photography of animal plasma or vegetable juice on white absorbent paper, by utilising the energy field of the sample as a radiation factor capable of producing an image on the photographic plate demonstrates the Natural Energy field of a sample from a living organism.

Although complex technical devices are required to determine the human energy field (aura), individuals of unstable energy patterns claim to demonstrate the presence of such a field. Claims do not cease here, they proceed to occasional further claims of unique healing powers usually alleged to be operative in the hands of those individuals using the cosmo-terrestrial flow of Natural Energy through the field of a bio-dynamic organism. The claims that such individuals are focal points and accumulator transmitters of Natural Energy healing power have not yet been substantiated by any objective correlation with findings in energy Bio-Physics despite metaphysical efforts at integrations on a philosophical level.

To be continued

THREE LOCATIONS

BY ALICE HOWARD

About February, 1954, I offered my services to a firm of hydraulic engineers, Wyatt Bros. (Whitchurch) Ltd., as a water diviner. The prospect did not look very promising as the answer I got was polite, but not encouraging. My husband was rather glad, as he was not in favour of my undertaking any jobs besides the existing duties in the home and in our business.

On March 16th, after the passing away of my husband, I was contacted by the above-mentioned firm, though I had given up hope that my services would ever be wanted by them. A letter followed a visit by Mr. Wyatt, Junior, and I was asked to do some water divining for two clients at places on the border of Shropshire and Montgomeryshire.

When I pointed out that I like to dowse on a map before embarking on the actual fieldwork, I was looked upon with great suspicion. People who are not pendulists do not realise that the map itself has nothing to do with water finding. Our brain is only able to picture things we know, and therefore the map can only afford a mental link with the actual territory. As a matter of fact I do not seem to be much disturbed by criss-cross radiations when I dowse on a map, but when I stand in the field I feel varied incoming waves and have to try to follow the strongest one. When that happens I usually check my findings by other methods. I find an Emram Point Selector very suitable for that purpose. It did not take me long to find out that Mr. Wyatt did not believe in water divining at all, and this rather took me aback, because negative thought rays have a bearing on the exactness of my results. I had to ask him to keep his mind as neutral as he could.

While travelling in the car I felt an attack of asthma coming on. First I thought it was just "nerves," but as it persisted I was sure I was picking up rays from someone. I had the courage to ask Mr. Wyatt whether he suffered from asthma. He told me that he himself did not, but that his wife did, and had sat on my seat the previous night. The rays Mrs. Wyatt sent out must have been pretty strong for me to have picked them up the following day! The French would call this phenomenon *rémanence*.

1st Case : March 21st, 1956

Mr. Roberts, Lower House, Criggion

It was the first day of spring and the weather was pretty boisterous. Before entering the farm I examined the map and found a good flow. The well in front of the house was shallow. Only thirty feet in depth with a yield of five gallons per hour. This output was not enough for the requirements of the house

and the livestock. Map reading was easier, as the boisterous wind carried my incoming rays all over the place. Every dowser knows that results are in danger when wind deflects radiations.

My findings were: 60 feet in depth and a yield of 400 g.p.h.

Final results were : 71 " " " 500 "

Most of the water in this borehole is taken from 19ft. and 24ft. 2in.

These farmers were very friendly people and would not let us go without giving us tea and home-made cakes.

2nd Case : Same day

Mr. Williams, Hill Farm, Bausley

Map dowsing showed that there was a considerable flow of water under the left side of the house. My reading was confirmed by Mrs. Williams, who told me that the room on that side was damp and had to be re-plastered a short while ago.

When I ventured into the field, the wind had dropped and a very heavy rainfall set in. By then I have established the spot which gave the strongest reaction. But that was unfortunately in front of the front door. As further work was out of the question we had to retire into the house and make the best of a bad job. Mrs. Williams thought a cup of tea and home-made cakes would ease our tension, in which she was quite right! In the course of conversation we were told that the geological report had indicated water out at the bottom of the farm, at least three fields away. Work at this distance would have raised the price of the contract so much, that it was more or less out of the question. The existing well did not show much promise of yielding more water even if it were deepened. It was very shallow and only yielded five gallons per day. While we wrote our name into the cakes, the rain stopped and I set out to find a better spot than that at the front door; but I could find none as good anywhere near the house, so the next best spot round the corner of the house was marked for the boring.

I still wonder what difference the first spot would have made to the yield?

My figures were : Depth 60 feet. Yield 600 g.p.h.

Final result : " 120 " " 270 "

3rd Case : 1st Report. April 20th, 1956

Mr. Rivers, Rose Cottage, Chetton

Through a coincidence I was asked by a gentleman to check a borehole that was nearly completed. I not only got a very weak reaction, but I felt extremely queer when I was over the spot. I had a burning sensation in the pit of my stomach, as if I had eaten a ball of fire. To my mind it was not worthwhile to carry on with the boring. By the way, the boring was in

the hands of the above-mentioned firm, and though I was not asked to give my opinion, I felt it my duty to give them my findings. I wrote a letter pointing out that the water was not fit for human consumption as I felt ill over the borehole, moreover the quantity was very poor. The answer I received was a very polite one, but the firm wanted to get on with the job and assured me that, should they need my help, they would call me in.

After the Moor Park Congress, my friend, Mrs. Richards, who attended the Congress with me and is a dowser too, asked me to come and stay with her and her family. The very first day of my stay I had an S.O.S. phone call to come to Rose Cottage as soon as possible. I was in a fix, as all my tools were in London. I always like to work with my own tools, and as mentioned before I prefer my Emram Point Selector for map dowsing and for checking purposes. It meant that I had to go first to London pick the tools up and go straight on to Shropshire.

2nd Report : July 6th, 1956

It seemed that rain was following me round on my dowsing expeditions. When I first reached Rose Cottage it was fine, but before I had finished my investigations it had started to rain. Luckily the downfall was not as heavy as in the first two cases. The map gave me two readings. I found it rather difficult to orientate myself as the orchard was overgrown with nettles, thistles and brambles. Mr. Wyatt and some of the workmen cleared a path for me, and on the first suitable spot the rod moved well, but as there might have been some difficulty in getting the tackle there I located the second water-bearing spot. This one was really a better site in every way. It gave a reading of 95-100 g.p.h. and a depth of 110 to 120 feet. I did not feel ill and that reassured me as to the water being of a different type.

No wonder I felt poorly over the first borehole. The water they struck was saline water! From Mr. Wyatt's remarks I could gather that in the firm's entire experience no diviner had ever pointed out quality, but only quantity.

An anxious time passed for me. I got rather restless and enquired how things were going on. To my consternation I was told that the end of the tool (bore-bit) had come loose and was lost in the heavy clay band. To make things still worse the heavy rain caused the hole to collapse. I thought I should never see the end of this job.

On January 19th, 1957, I had a letter informing me that my Rose Cottage finding was correct.

My figures were : Depth 120 feet. Yield 100 g.p.h.

Final results : " 120 " " 100 "

All's well that ends well!

I have seen the letter to Mrs. Howard from Wyatt Bros., in which the above depths and yields are given.—EDITOR.

THE MYSTERY OF DR. MORAY'S RADIANT ENERGY

BY GASTON BURRIDGE

One of the most controversial, yet generally little known, subjects is Dr. Thomas Henry Moray's "Radiant Energy" device. For more than thirty years these two have flickered on and off the public screen teasingly. Dr. Moray has adherents who stoutly defend him in all respects. He has antagonists who have no faith whatever in him or his propped discoveries. Each of these groups contain men of education, experience and position. We have personally contacted several members of each view in an effort to assay the genuine value. We must admit we too have found apparent discrepancies on both sides—as well as flashes of brilliantly coloured light. It would seem personal point-of-view as to what constitutes *fact* has considerable to do with how one may stand on the matter.

Dr. Moray himself has not helped us as much as we feel he might—though he has helped us some. In addition we feel he has dropped timbers in our path to stumble over. We have stumbled—but not fallen. From time to time we have believed we felt stones impinge upon our back and cheek. Subsequently, we have been forwarded letters indicating the good doctor may have ricocheted this material.

Be that as it may, we still think "Radiant Energy"—or "R.E." as it is often called—merits attention. Energy from the Cosmos could well be an untapped source. Cosmic Rays, or Neutrino Flow, or atmospheric electricity, might prove to be much more potent than now recognised. More than this, it is quite possible Dr. Moray is correct in stating his basic source of energy is drawn from a series of yet unknown oscillations "beyond the light rays."

Because "radiations" of all types appear to be coming more and more a part of our lives, and because there is evidence Moray's R.E. has therapeutic properties and value, we felt a short résumé of it would find interest among the *Journal's* readers.

Dr. Moray's mysterious box which houses the R.E. device is only 30in. long, 16in. wide and 10in. deep. From it, he says, comes slightly more than 65 horsepower, or 50 kilowatts of very high frequency electricity! The box has no known outside electrical connections. Where does the power come from? That is one of the questions. Another is, *how* does that which is inside the box work?

We asked Dr. Moray, "Can R.E. be correctly called 'electricity'?" He answered, "Only in its final adaptation."

He, and others, have told us R.E. would light ordinary incandescent lamps or power flat irons and electric heating equipment. We asked him, "Will ordinary electric motors, either A.C. or D.C., run on R.E.?" His answer was a flat, unequivocal "No." However, he hastened to add, "Motors which are especially wound to accommodate R.E. will operate." Also, he said, these especially built motors run at very high speeds and when running in the dark, glow with a purple "brush" or aura about them. A figure of 36,000 r.p.m. was given by Moray as the motor's speed.

We asked Moray if he knew the cyclage of R.E. He answered "Yes"—but declined to name it. However, another source has named 6,000 cycles per second as a probable frequency. This fits in well with the 36,000 r.p.m. given by Moray as the motor speed.

Then, our question to Moray was, did R.E. have an effect on the swing of the compass needle. He replied that it did not. We asked if R.E. had any effect on the swinging of a pendulum. Moray replied it did not. Another question came. Could R.E. be collected inside deep mines within the earth? He answered that it could be—and full power would be delivered there as on the earth's surface.

We questioned Moray further. "In your experience with R.E., have you ever noticed any indication that this energy apparently eliminated the force of gravity? That is, have tools or other equipment ever "floated" in the proximity of an operating R.E. unit?" Moray answered, "One can even *reverse* the vortex of gravity as we do in the laboratory!"

Then we wanted to know, would it be possible to collect R.E. in a moving vehicle in the air or in outer space? Moray replied one would be able to collect the energy there. Following this question, we wished to know, was there any speed at which a vehicle could move which would be greater than the speed furnishing the basic R.E. energy? Moray answered, "If one were to travel at the speed of light, one would *not* outrun R.E.!"

Thinking of space travel, as that is in so many minds these days, we asked Moray about the possibility of a space ship encountering objects like meteorites, asteroids, planetoids or other space-debris, and whether he felt R.E. could be retransmitted to form a "protective ring or shield" about a vehicle travelling in space so this floating material could be pushed aside. Moray answered, "Vibrations produced by an energy-device *powered* by R.E. could accomplish this."

Another question was asked, "Do you think R.E. would be obtainable, with your device, *anywhere* in space?" Dr. Moray

answered, "Beyond doubt ; it comes *from* the cosmos, is *in* the cosmos, and it would be like asking, 'Can we fill a cup with water on the shore, or in any place on the ocean ! ?'"

Naturally, we were interested to learn a little more about the *amount* of R.E. available for man's use. Was it an energy of limited quantity ? Was it one which might require some time to replenish itself once drained ? Was there a limit to the number of devices which could be operated within any given area ? So, we asked Moray, "Would you care to make a guess as to what horsepower of R.E. it is possible to obtain ?" He replied, "For all practical purposes, unlimited !"

Thinking that R.E. might be a form of solar energy not hitherto discovered, we asked, "Is R.E. more plentiful in the daytime than at night ?" We received the surprising answer, "Slightly more at night, but the difference is not enough to bother !" Then we questioned, "Do you think the source of R.E. is independent of the energy coming to us from the sun ?" Moray answered, "Yes, I have said, 'Beyond the light rays.' " Following this matter farther, we questioned, "Can R.E. be thought of as an amount of energy this planet receives *plus* that received from the sun ?" Dr. Moray replied, "Yes. The sun could be removed without affecting R.E. The sun is not the source of its own energy and not the energy from which R.E. comes."

At various periods throughout the experimental life of the R.E. apparatus, Dr. Moray has published several small booklets which outline his theories. As we understand, it appears the *basic* energy of R.E. used is present in cyclic waves or oscillations which permeate the entire universe—at least, our solar system. These oscillations come in a pattern of seven. One first, large, powerful cycle followed by a less powerful, but complete cycle, followed by a still less powerful one, until they have diminished to zero—only to resume with a first large powerful cycle, thus continuing the process once more, over and over. Of course, these changes are transpiring at a tremendously rapid rate—as Dr. Moray says, "Beyond the light rays." These oscillations, through neutron bombardment within the Moray machine, and with the aid of a series of electronic check-valves, or tubes, are transformed into very high frequency, high-voltage surges of electricity.

Also contained within the booklets are a few pictures of the apparatus in its earliest stages, testimonials by witnesses of demonstrations, and results of some experiments conducted. As of now, these booklets appear to be out of print. Their titles are: "Beyond the Light Rays," "A Revolutionary Invention," subtitled "Practical Electric Energy from the Air," and "Radiant Energy."

Dr. Moray's first device would light but one 20 watt bulb. Gradually, the efficiency of the equipment has been raised until he now claims his present machine will deliver 50,000 watts at its secondary terminals. 50,000 watts from a box only 30in. x 16in. x 10in. seems incredible—and therein lies much of the mystery surrounding this whole matter.

In early models, Moray's apparatus used both an aerial and a ground connection. He tells us he uses neither at present. When he did use these appendages, some who viewed demonstrations believed he obtained his power from radio stations or by induction from power lines. Moray always set his antenna at right angles to any known power line—which is the poorest possible way to receive induction currents. The device is reported to have functioned as well at the right angle setting as in any other position. In addition to this, it is reported the apparatus was tested in the Utah desert, fifty miles from the nearest known power line, twenty-six miles from the nearest known farm telephone line. The test site was not selected by Moray. Rather, he and his apparatus were taken to it by auto. The device is said to have functioned perfectly in a moving automobile all the way from Salt Lake City, Utah, to Denver, Colorado—a distance of some 400 miles.

It is recorded, also that the apparatus was given a continuous test under standard R.R. seals for a total of 157 hours 55 minutes—or about six and one half days. This would seem to preclude the box held any sort of batteries—wet or dry. Even if the box *did* contain batteries, such batteries would in themselves be a sensation!

The Moray apparatus is silent in operation and weighs about 30lb. It has no moving parts. Reports say the device runs perfectly cool. It also appears to be able to adjust itself automatically to any load, applied or removed, from very light to capacity, either up or down. The equipment has to be "started" manually. That is, there appears to be a "rote process" which must be applied or followed to bring it into action again when once "dead" or shut off. This rote requires a small amount of time to complete.

Has anyone seen inside the box? Yes! Several have been allowed a cursory inspection of its "entrails"—all except the "detector tube." What are these "insides" like? There are some coils of wire—wire much too small to carry like amounts of commercial electricity. This wire is wound on hollow tubes made of an insulating material. They are about 8in. or 10in. in diameter and 6in. or 8in. long. There are parts called condensers. There are electronic tubes or valves, like the tubes in a radio or television set—only considerably larger. One of these tubes is called a "detector tube," the others "oscillator tubes."

These tubes are what is known in electronics parlance as "cold tubes"—that is, they do not contain an electrically heated filament. How then, do they function? This is another of Moray's secrets. These tubes are of his own design and manufacture. However, some men competent to hazard a guess have done so. They believe the Moray tubes contain one or more of several possible radioactive materials. Moray is reported to have purchased a variety of radioactive materials at different times. It may be the radioactivity of these materials takes the place of, and acts for, the heated filaments, but accomplishes the same tasks.

From those who have witnessed demonstrations of the Moray device when there was an apparatus failure, we have gathered that it was one of these tubes—especially the detector tube—which caused the disruption. Probably, as many as 200 persons may have seen demonstrations of the Moray device. In his booklet, *A Revolutionary Invention*, Moray himself states that more than 120 persons have observed demonstrations of R.E. up to that date.

If so much has seemingly been accomplished along these lines, and so great a number of persons have seen demonstrations of the equipment, how is it that R.E. has not become a national, yea, an international item by now? More Moray mystery! We have talked to the man who says he prepared papers of patent application for Dr. Moray, covering the basic ideas incorporated in the device, and that application was made for patent in the U.S. Patent Office. However, we were informed by the same source, the Patent Office denied the application on the grounds the application did not contain sufficient information.

It appears, according to U.S. Patent Law, every patent application *must contain*, in addition to the device being *original*, enough information in its specifications and its drawings, to allow *anyone versed in the art* covering the device-classification into which the apparatus falls, to be able to build a *complete working model* of it with *no other help*!

Lack of such information would seem to have been the pivot on which this denial turned. No patent having been granted as of this date, we are rather forced to conclude Dr. Moray, for reasons of his own, does not choose to furnish the requirements demanded by the U.S. Patent Office. Why this may be so is another Moray secret.

It is not beyond possibility, of course, that Moray's device *is* thoroughly original and operates within principles not understood, or at least not accepted as valid by Patent Office scientists. Newton's theories were not instantly accepted by many of his fellow scientists in his day. Science is still arguing whether or not space contains an "ether"—and if so, just what *kind* of an ether it may be!

Apparently, Dr. Moray has applied R.E. in several diverse directions. One of these seems to be along the lines of "transmutation" of metals—or at least, the rearrangement of their atomic or molecular structure. We are led to conclude this from definite statements made to us by Moray.

Dr. Moray told us he had perfected a copper which had a melting point one third higher than ordinary copper—and a lead which would not melt at less than twice the temperature of common lead. He has written others stating he has produced an aluminium alloy so hard it will turn a "high-speed drill." He also claims to have been able to increase radioactivity in certain already radioactive elements, and produce radioactivity in some other elements originally having none!

Moray wrote us he had produced an alloy which would not melt under 12,000 degrees F.! If this be true, jet engine builders should be sitting on *both* the Moray doorsteps!

In just what respect Dr. Moray may have applied R.E. toward human therapeutics we cannot say from actual contact. It would appear, however, from perusal of a booklet published by him titled, *Cos-Ray Electric Therapy*, that he had been administering some form of high frequency current treatments for considerable time, and with rather marked success.

Nikola Tesla, the pioneer experimenter with high frequency currents, believed human health would benefit from their use. Moray was a student of Tesla's work. Moray's Cos-Ray applications cover a wide variety of cases, as outlined in his booklet above mentioned. Patients' ages range from very young to quite elderly.

We wrote Dr. Moray as follows : " Ordinary high frequency currents affect some dowsers, or water witches, so that they temporarily lose their ability to dowse. Do you know whether R.E. does or does not so affect them ? " His answer was : " I am a scientist, not a water witch. Much of their work has a scientific answer. R.E. will not affect them scientifically—perhaps psychologically."

What will ultimately become of Moray's Radiant Energy ? Will it die with its author, to be reborn some other day, under perhaps more favourable circumstances ? Who can say ? In the meantime, it remains one of the interesting mysteries of our day.

LETTERS TO THE EDITOR

36 Holland Park,
W.11.

15.1.57.

Dear Colonel Bell,

I have found recently that, using a Chauméry and Belizal type colour pendulum (movable cone on wooden stick) I get a strong positive gyration over all discarnate witnesses when the pendulum is tuned to negative green. Equally it is dead with this tuning when held over witnesses of the living. Negative green, so called because it lies exactly opposite to the ordinary green of the spectrum, is, of course, between the black and white wave bands, and is called by the late Enel "la radiation mystérieuse . . . inconnue" (see his book "Radiations des formes et cancer"). It is the radiation which he found given off downwards from the apex of a pyramid, from the Yn Yang and from certain other things.

This reversal of normal pendulum reaction over witnesses of the dead and the living seems interesting, and I should much like to know whether other members can confirm and perhaps offer some explanation.

My own experiments have been limited by the number of discarnate witnesses available, and I have had to have recourse to friends' family photograph albums. But working in this way, the tests have been about 95 per cent. accurate.

Yours sincerely,
M. K. P. LAWS

Carmel, California,
U.S.A.

December 21st, 1956.

Dear Sir,

I am writing to give you an instance of the successful finding of a small, but valuable, object by means of dowsing.

At about 4 p.m., p.s.t., on Monday, December 10th, I was working in my garden here. I was clearing a path of weeds. To my right was a compost heap about ten feet square, the surface consisting of a tangled mass of not-yet-decomposed vegetation, to my left a small weed-covered bed, surrounding a crab apple tree.

Having more or less cleared the path, I turned to the bed on my left and started pulling weeds off it and throwing them on to the compost heap on my right. I was wearing a gold-and-bloodstone signet ring on the little finger of my left hand, which hand, as I am somewhat left-handed, was doing most of the work. My wife called out to me that I was wearing my ring and to bring it to her, but I paid no attention. Seconds later I noticed that my ring was no longer on my finger. It had clearly fallen or been jerked off almost immediately after my wife spoke to me.

We—my wife, my gardener and myself—made a search of the path and bed, but found nothing. We did not attempt to search the compost heap as the light was failing and we were afraid of doing more harm than good.

Next morning I called up my friend, Mr. G. C. Dear (a member of your organisation, whom I knew to be interested in dowsing), and asked him if he would like to try to find my ring. He said he had never tried anything of the kind before, but would be glad to do so.

Next afternoon (December 12th) Mr. Dear called up and suggested that he come over and try to locate my ring. I told him that the light was very bad and that it might be difficult to find the ring, even if he succeeded in locating it. However, he decided to come.

First of all he took a look at the site and drew a very rough diagram, showing the positions of the path, bed and compost heap. Then we returned to the living room and he worked his pendulum over the diagram, first placing another gold-and-bloodstone ring of mine over the chain so that it rested on the top of the crystal marble, which constituted the weight. This produced no result, so he removed the ring and tried again, this time holding my hand. A marked reaction occurred over the part of the diagram, which designated the compost heap.

We returned to the site and Mr. Dear worked all over the compost heap, first of all holding my hand and next, when this produced no result, holding my second ring in his left hand. At length a reaction was found above a point in the compost pile about two feet from the path and this reaction increased as Mr. Dear brought the pendulum nearer and nearer to the surface. Finally he began to scoop away the vegetation immediately below the pendulum in a circle about one foot in diameter, and in this circle, at a depth of about six inches, the ring was found.

Yours faithfully,

ALEC MERIVALE

REVIEWS

RADIESTHÉSIE THÉORIQUE ET PRATIQUE

By Henry de France. Guy le Prat.

This book contains about 200 pages of reading matter, in which are included a number of clever sketches of persons and events by the author himself.

Henry de France is the son of the late Vicomte Henry de France, whose name is familiar to many of our members, through the translation of his well-known book *Le Sourcier Moderne* under the name of *The Modern Dowser*.

The son, following in his father's footsteps, has acquired much experience as a practical dowser in France and her colonies, and several books from his pen have already been published.

In this work he describes with a laudable economy of words the whole art and practice of radiesthesia from A to Z, from the valuable and utilitarian applications such as the location of water and medical treatment to less useful practices tending to divert rather than instruct.

At the end there is a summary of the various methods in use for obtaining information and, in an earlier chapter, six methods of diagnoses are briefly described and seven methods for selecting foods.

The author summarises his conception of Radiesthesia as the "art of provoking intuition in order to attempt to discover that which is inaccessible to the ordinary senses, by using a rod in unstable equilibrium or a pendulum, to obtain involuntary movements to which, by convention, a significance is attached."

Anyone who can read French would do well to read this book.

A.H.B.

LA RADIESTHÉSIE ET LES ENERGIES INCONNUES

By Jean Martial. Collection Radiesthésie-Magazine, Nouvelles Editions de l'Ermite, 142 Rue Montmartre, Paris 2e. 175 francs

This is a tiny booklet of thirty-eight pages of a size—6½in. x 4in.—liable to get lost in the crowd when placed on an ordinary bookshelf. It deals mainly with mummification, more accurately desiccation, of perishable matter when placed inside a model of the Great Pyramid, and describes experiments made by himself and others, such as Dr. Weissenbach, to show that this has actually taken place.

Other experiments are described in which razor blades have retained or regained their sharpness after being kept in a certain position inside the model pyramid, whilst salt and also samples of water similarly treated are considered to have shown that the influence of the model was of a beneficial kind.

A weak point in all such experiments appears to be the absence of any proof that receptacles modelled on the Great Pyramid alone possess this faculty.

The last chapter deals with "designs" which are supposed to exert a good influence on a distant person and an appendix describes how the designs can be made. There is an illustration of one such which bears no resemblance to any known object. If any beneficial result can be gained it would appear to depend solely on the mental concentration on the subject, which has to be excited by the operator.

A.H.B.

LA RADIESTHÉSIE POUR TOUS

NOVEMBER, 1956

p. 323. Successful boring through radiesthesia.—Kourchid Touma, an agricultural engineer and subscriber to *L.R.P.T.*, writes from Aleppo, Syria, enclosing an extract from a letter from the director of the *Institut Français de Coopération Technique* in Syria, attesting to what radiesthesia can do. The institute had made several borings in its terrain and had even bored down to 117 metres in depth. The director, Monsieur H. Pech, states that when a boring was made at the place indicated by M. Touma, it went down to 30 metres and they had installed a pump with an output of 80 cubic metres per hour. Water had been found! The pump gives a continuous output. The director considers that with a more powerful pump, the output could be increased.

p. 325. Consolidation of treatment.—W. Herrinekx emphasises that a patient is not necessarily cured because the symptoms have disappeared. Treatment should be continued in order to consolidate results already obtained. The practitioner (M. Herrinekx is concerning himself with homoeopathy) should find a deep-acting remedy so as to avoid any return in the future of the symptoms or affections associated with the pathology of the temperament and of previous illnesses. When it is known that the patient is incurable, the writer suggests that the patient may be helped by magnetic treatment, and that the practitioner should consider this.

p. 326. Antibiotics.—A statement from the medical journal *Schweizerische Medizinische Wochenschrift* is quoted as a warning against the indiscriminate use of antibiotic drugs.

p. 327. The Yn-Yang used for analysis.—F. Servranx asserts that the diagram of the Yn-Yang can be usefully employed in conjunction with suitable circular diagrams for the analysis of compounds. A diagram suitable for radiesthetic work of this kind is reproduced.

p. 331. Early beginnings.—For the benefit of the novice J. Bervroux tells us that in his early days, when there were no journals to guide him and radiesthesia was mostly confined to water divining, he decided not to bother about accepted techniques, but to use his divining powers to find out what interested him. It was in this way that he found how the pendulum could indicate to him where some radiesthetic gadget or accessory could be purchased. His simple investigations led him to discover the value of word-witnesses.

p. 333. Antwerp study circle.—F. and W. Servranx report that a crowded meeting of the Antwerp radiesthetic study circle was held on 4th October, when about 200 people were present. M. André Capron

of Paris spoke about the life and work of the Abbé Bouly. Count Moretus, president of the circle, and M. Dierex, the secretary, introduced M. Capron to the members present.

p. 335. The personal angle.—This is the fourth article by Bogdan N. Djoritch on this subject. He concludes the series by expressing his belief, following the experiments previously described, that the universal energy which enters our system under our personal angle augments our vitality and favourably influences our health.

p. 337. Autosuggestion?—Father A. Desbuquoit refutes the contention of the sceptics that radiesthesia is simply a matter of autosuggestion, and in doing so gives some interesting examples of successful radiesthetic prospections he himself has made.

p. 339. Death of Dr. Heinrich Deibel.—Dr. Deibel, vice-president of *U.M.R.A.*, died at Munich on 15th September last at the age of sixty-four. He had been elected to succeed Dr. Moreichini as the head of the *Union Mondiale*.

p. 341. Return to "Janet."—A letter from A. Goubet, a radio engineer, is published in which he comments on the frequency characteristics involved in "Janet," following the article on this form of telecommunication by "N.N." in the October number of *L.R.P.T.* (p. 295). A reply by "N.N." is also published.

p. 345. A "neutraliser" for harmful earth rays.—This article by Edmond Gouverneur describes an apparatus named "Captelec" which, besides neutralising harmful earth radiations, reduces the incrustations of boilers and kettles. The Captelec apparatus is patented in Belgium (patent No. 511919) and is based on the "waves of form." It is claimed that : (1) The apparatus re-establishes equilibrium between the positive and negative ions. (2) It arrests the disintegration of all bodies. (3) It neutralises the influence of harmful radiations, whatever their source, including electrical heating and lighting appliances. (4) It has an improving effect on drinking water. In apparatuses in which water is heated to a high temperature, it prevents incrustation. At the same time the water is not completely decalcified, and it contains sufficient lime for drinking purposes. (5) It has a beneficial action on domestic and other animals and on farm products. (6) The apparatus acts "at a distance" on drawings, photographs, word-witnesses, etc. (7) Placed under the bonnet or dashboard of a car, it neutralises the radiations given out by the dynamo. (8) Finally, the apparatus is claimed to be able to maintain a normal state of health in human beings. An editorial introductory note observes that it is often said that "waves of form" have only a subjective action. But the action of the Captelec apparatus on the internal surfaces of a boiler refutes this assumption. This, the note says, is news! It is claimed that the action is entirely physical.

p. 347. Colonel Stevelinck.—A letter from the secretary of the Royal Academy of Belgium to Lt.-Colonel Stevelinck is published, which accepts and gives recognition to papers Colonel Stevelinck has submitted on the meteorological effects of atom bomb explosions. The papers have been consigned to the archives of the Academy.

p. 348. The personal number.—H. Rahier gives his views on some questions relating to the influence of numbers.

p. 349. A practical method in divinatory radiesthesia.—This article, by J. Bervroux and H. Rahier, deals with some basic conceptions relating to the past, present and future, and is to be continued.

DECEMBER, 1956

p. 355. A radiesthetic key-board.—Last year some Canadian readers visited the *L.R.P.T.* office, among whom was a Mme. Sergerie. This lady demonstrated a semi-circular diagram on which letters and figures are inscribed. It is claimed that answers to any question can be obtained with the help of a pendulum from this diagram, providing that the operator has the necessary aptitude. A similar diagram is reproduced with this article. Some operators find it better to orientate the diagram before using it, but for others this is not necessary.—*L.R.P.T.*

p. 359. Compasses and magnets as amplifiers.—Various methods are described for the benefit of the beginner of how compasses or magnets (bar or horseshoe) can be used for assisting radiesthetic investigations. The witness or photograph is placed on the compass, or over the middle of the magnet, for amplification. For diagnostic work it is suggested that the photograph of the subject or his witness be placed over the compass. Where a photograph is used, the head should point to the north. When using an anatomical chart, this should be placed to the side of the compass or magnet and on the north side, with head to the north and feet to the south. The pendulum is then held over the chart to discover the seat of any ailment. For testing remedies, the anatomical chart is removed and each remedy is put in turn in its place. The pendulum is then suspended over the compass with the witness of the subject placed upon it. The pendulum will oscillate N-S if the remedy suits and E-W if it doesn't. This also applies to a bar magnet with the witness of the subject placed at its centre-point. For a horseshoe magnet, with the witness placed over the centre of the arch, the reactions are gyratory.

p. 361. Protecting one's health.—The theme of this article, by Bernard Paulet, is that civilisation has brought us to a point where much that we enjoy is damaging to our health and may have grave consequences. Food is often manufactured for its appeal rather than its health-giving properties, but radiesthesia can indicate what is good for us and what is not. Sometimes a natural product is all that is necessary to restore one's health, and M. Paulet instances the case of a young girl who was found from a specimen of her writing to be suffering from a microbial infection of the right kidney. Contrexéville water brought from a nearby chemist was all that was required to put her right!

p. 365. The best way to approach anyone in a matter of business, etc.—It is suggested that a circular chart with various solutions written in the different segments (reproduced in the article) can be employed to guide one in one's approach to others in everyday affairs, and two examples are given in which use of the chart proved effective. The method might be described as one of "practical psychology." In one case a commercial traveller was induced to appeal to the reasoning of his difficult, but hoped-for, client, and to write to him—which he

did with little conviction. But, to his surprise, he received the order he wanted.

p. 367. Light on little-known forces.—F. Servranx expatiates on the fundamental forces at work in radiesthesia and on radiesthetic appliances through which they function.

p. 371. How Abbé Pégeaud practised homoeopathy.—Lt.-Colonel de Gastines tells us how Abbé Pégeaud first became interested in homoeopathy, and then, through reading an article by a Dr. Cohan, of Rouen, in radiesthesia. He was able to confirm what Dr. Cohan said in the article through his own dowsing investigations, and eventually became a competent radiesthetist, especially in work with anatomical charts.

p. 375. Death of Monsieur Montandon.—The death is announced with regret of M. Montandon, president of the *Fédération Suisse de Radiesthésie* and founder member of the *Union Mondiale des Radiesthésistes (UMRA)*.

p. 376. Radiesthesia and radar.—J. Roucous takes up the theme put forward by other writers that the process of detection of a distant body through radiesthesia is similar to that at work in radar. In radiesthesia we talk about the "ray of union." At the same time M. Roucous emphasises the fact that radiesthetists cannot operate successfully without focussing their mind on the object they wish to detect. And even with the latest radionic instruments, as Mr. de la Warr has shown, a human intermediary is necessary. It is thus, he goes on, that whatever the methods or apparatus employed, "the cosmic emission from the brain is the first factor in radiesthesia." The writer continues his observations in the light of recent researches carried out by Mr. de la Warr and described in *New Worlds beyond the Atom*.

p. 378. An accumulator of vital magnetism.—In describing an accumulator of this kind which he has devised, "Apollonius" remarks that sand (which he uses in the accumulator), exposed to sea air and to the rays of the sun, accumulates a living force analogous to that which is commonly known as "vital magnetism." Sand, treated in the manner "Apollonius" describes, can be used as a compress for therapeutic purposes and is said to be particularly useful for treating rheumatic complaints.

p. 380. A practical method in divinatory radiesthesia.—This is the second article on this subject by J. Bervroux and H. Rahier.

p. 382. Radioactive rain.—Following his own experiments, G. Van Gompel makes observations on the ionisation of the atmosphere as caused by solar radiation and other influences.

JANUARY, 1957

p. 3. Breeding and radiesthesia.—"An old diviner" describes how, in testing for vitality, you can place your watch before you (it does not matter whether it is a pocket or wrist watch), which should be going and showing approximately the correct time. The figure 12 on the watch should be pointing towards the north, and the radiesthetist should face south, with the figure 12 pointing towards him. You then hold your pendulum over the centre of the watch and you point with your free hand at the witness of the animal whose vitality you wish to

determine. Whatever species it is, if it is young, in good health and not "doctored," it will give a high reading on the watch as determined by pendulum, approaching 12. The figures 11 and even 10 are good. A "doctored" animal will often show a reading below 6, and if it is young and in relatively good health, the indicated figure may be 4 according to age. As an animal gets older, the vitality gradually decreases. An animal with a vitality reading of 3 or 2 is very weak and in danger. The method is useful for competitions by pigeon fanciers and for picking out the best birds in poultry. For breeding you can use a metre rule (either a ribbon or one made of wood) orientated E-W, with the 0 cm. mark at the east end and the 100 cm. mark at the west end. The witness of the female bird is placed at 0 cm. and that of the male bird at 100 cm. Facing south, you then find the balance point on the rule. The lower the reading, the better the birds are suited for mating. Any reading above 50 cm. is bad. For testing foods or remedies, you place a witness of the subject on the centre of a compass, and each remedy in turn to the north of the compass. If the remedy or food suits, the pendulum, held above the witness of the subject, will oscillate N-S. An oscillation E-W means that the remedy is harmful. The writer goes on to say how the potential speed of an animal can be determined with the assistance of coloured screens (of glass, cellophane or tissue paper). Suitable witnesses of an animal may be hair or feathers, but one is advised against using urine. A photograph is satisfactory, if taken only of the animal concerned.

p. 9. Orientation of maps.—Although some radiesthetists can map-dowsse effectively without orientating the map itself, this article advises the beginner always to orientate a map or sketch before starting work on it. Experiments with two sketches seemed to show that there is definite resonance between the trace of one sketch with that of another similar one, when both sketches are orientated. The resonance holds even if the scales of the two sketches are different, provided that the drawing and proportions of the sketches are the same.
—*L.R.P.T.*

p. 13. New employment of colours.—W. Herrinckx describes two methods of direct treatment of the sick using colours. One method depends on the action of a metronome, by which colour pulsations are passed to the patient along a cord or link of some kind, which may be either a conductor of electricity or a dielectric.

p. 15. Choice of diets.—Simple ways are suggested for determining what kinds of food suit one and what kinds do not. It is also suggested that food word-witnesses can be usefully employed for preparing a menu. If you are not sure what brands of cigarettes or cigars are all right for you, word-witnesses may help you to decide the point.—*L.R.P.T.*

p. 19. Auto-magnetisation.—"Apollonius" suggests a way in which a person can magnetise himself or an affected part of his body by means of a self-made coil connected to a suitable lead.

p. 21. Detecting harmful radiations.—F. Servranx observes that while these radiations are often produced by underground streams (especially where they cross each other) and by faults, other influences should be taken into account. For example, soil out of equilibrium—too rich in certain elements and lacking in others—can in the long run

affect a person's health. The presence of nearby hospital equipment, such as X-rays, or electrical equipment of other kinds, might need consideration. People living in the country might be affected by a nearby pit of manure. And in houses, the orientation of concrete sections may play a role, as also the electrical wiring. Switches of the plug-and-socket type have also been implicated. The writer goes on to describe how to find out if a person is likely to be affected by harmful influences in a house, using a Voillaume pendulum and a plan of the house.

p. 23. Detecting leakages of water or gas and interruptions to electrical circuits.—To find the leakage in a water main or pipe in a house, it is suggested first that a witness of the material of which the pipes are made be used. Then, employing the witness, the correct pendulum suspension is found to produce oscillation along the axis of the pipes. The pendulum will then be used on a plan of the house, following the water pipes. Pendulum gyrations may be expected where the pipe ascends vertically, the pendulum probably gyrating clockwise for descending flows and anticlockwise where the flow is upwards. Bends in the pipe are shown by a change in direction of the oscillations. This prospection having been completed, a second one is proceeded with, the pendulum suspension length having first been adjusted so as to produce gyrations over the piped water. The witness of the pipe material is dispensed with and the suspension length is quite short, whereas before it was probably between 10 and 15 cm. Any breakage in the pipe will be shown by pendulum oscillations across the pipe. For finding electrical faults a blue pendulum, or a black Voillaume pendulum, adjusted to 161 mm., is recommended.—*L.R.P.T.*

p. 25. Practical method of divinatory radiesthesia.—This article, one of a series by J. Bervroux and H. Rahier, deals with pendulums and other suitable aids to divinatory prospections, including word-witnesses.

p. 29. Chemical affinities in biology.—René Porchet discusses from the radiesthetic point of view the importance of the energy characteristics of the soil and the part the elements play in the growth of plants and other agricultural products.

V.D.W.

BOOKS AND APPLIANCES

Books on *Radiesthesia*, English and foreign, can be obtained from the Markham House Press Ltd., 31 King's Road, London, S.W.3. A catalogue will be supplied on receipt of a stamped addressed envelope.

Copies of *Dowsing* by Pierre Béasse are available at 22s. 6d. (\$3.50) and the Schumfell pendulum mentioned therein at £5 (\$15) and the descriptive handbook at 6d.—all post free.

The Pendulum, the monthly Review of Radiesthesia: Subscription 26s. at home and \$3.80 in North America—is obtainable from the Markham House Press or from Mrs. M. Archdale, 3 Wayside Road, Southbourne, Bournemouth, Hants. *Elementary Radiesthesia*, by the late F. A. Archdale, is on sale at 5s. from Mrs. Archdale. Pendulums, of clear and black plastic with nylon thread, can also be obtained from Mrs. Archdale, at 11s. 3d. and 9s. 6d.; and also hollow screw-top pendulums in the same material; also beechwood pendulums at 3s. 9d.

It has now been arranged that payments to the Markham House Press Ltd. can be paid to certain banks in Austria, Belgium, France, Germany, Holland, Italy, Sweden and Switzerland in the currency of the respective country.

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Mr. Noel Macbeth, A-A-P, Stock, Essex, offers advanced courses, based on well-tried working methods, related to dowsing, radiesthetic and radionic analysis and health broadcasting. He also provides appliances which have proved effective by his pupils since 1938. He is the sole agent for Turenne witnesses and other apparatus.

* * * *

The Radiesthesia Research Centre, 28 The Mount, Guildford, will construct radiesthetic apparatus and radionic instruments according to individual requirements.

* * * *

Obtainable from Mr. T. T. Williamson, Archers Court, Stonestile Lane, Hastings, are: The *AuraBiometer* of Dr. W. E. Benham, complete with accessories and handbook, £5 5s., plus postage in U.K. and packing 7s. 6d.; also the *Pasquini Amplifying Pendulum*, 30s. 6d., post free.

* * * *

The "Link" divining rod described by Mr. Guy Underwood in his article on Spirals and Stonehenge (*B.S.D.J.* 62, Dec., 1948) can be obtained from him at Belcombe House, Bradford-on-Avon, Wilts., price 8/- post free in U.K., also old type "Oasis" rod, 10/-, in case. Reprints of this article are available at 2/- each. Reprints of 10 Essays on water-divining and archaeology, 15/- the set.

* * * *

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